ASIATIC RESEARCHES

ASIATIC RESEARCHES

Comprising

HISTORY AND ANTIQUITIES, THE ARTS, SCIENCES, AND LITERATURE OF ASIA

Vol. The Seven

SET OF TWENTY TWO VOLUMES

"The bounds of its investigations will be the geographical limit of Asia, and within ... limits its enquiries will be extended t whatever is performed by ... n or produced by Nature."

Sir William Jone.

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PUBLISHER'S NOTE

Asia is a vast and magnificent land with a magnificent heritage of civilization and a diversity of cultural strands and traditions. Yet the Asiatic Society, since its inception in 1784 took up this broad canvas for its investigations under the scholarly leadership of its founder Sir William Jones. Dilating on this point in the first annual discourse, Sir Jones declared, "if it be asked what are the intended objects of our enquiries within these spacious limits, we answer MAN and NATURE, whatever is performed by the one or produced by the other." These memorable words have since been paraphrased in the aims and objects of the Society as "The bounds of its investigation will be the geographical limits of Asia, and within these limits its enquiries will be extended to whatever is performed by Man or produced by Nature."

Sir William Jones had for his colleagues a band of enthusiastic persons with scholarly bent of mind like Charles Wilkins, H. T. Colebrooke, William Chambers, H. H. Wilson, Sir John Shore, Jonathan Duncan and several others. Inspite of being stationed in Civil, Military and Judicial branches of administration, they evinced keen and abiding interest in unfolding the hidden treasures of Oriental learning, and thus laid a solid foundation of the science of Indology or Orientology, to be more precise. These illustrious scholars, undettered by handicaps, faithfully and zealously translated the objectives outlined by the founder in their literary and scientific tracts and

dissertations that they presented at the forum of the Society that provided an exciting new dimension to Asian studies. Sir Jones contemplated to publish these fruits of researches by the scholar-members in annual volumes for wider appreciation by the academic world, and the first volume of "ASIATIC RESEARCHES' came out under his own editorship in 1788, three years after the foundation of the Society. Sir Jones was the editor for the first six years i,e. upto 1794. Fourteen more volumes were published under the auspices of the Society upto 1839.

And now Cosmo Publications takes pride in bringing out this first authorised reprint of the "ASIATIC RESEARCHES" complete in 20 volumes. The wide range and variety of subjects dealt with in these volumes present a panoramic view of the civilization and culture of Asia in its different facets and in the different periods of history. There are no less than 367 essays, some amply illustrated in the series of 20 volumes. An analysis of subjects with a select list of names of the contributors, given below, will enlighten readers about their worth.

List of Subjects and Contributors :-

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DESIDERATA.

CONTINUED FROM THE SIXTH VOLUME OF THE ASIATICK RESEARCHES.

I. An accurate Account of the Jews established on the Coaſt of *Malabar*, or in any other Part of *India*, of whatever Colour or Sect they may be.

Suggested by Professor BRUNS, *of Helmstadt.*

II. Historical Records, as far as can be obtained, of the Braminical Ariſtocracy in *Malabar*, which is said to have preceded the Reign, or Vice-royalty, of the *Perumals;* the Form of their political Conſtitution, its Commencement, and Duration; and the Laws by which the Inhabitants of *Malabar* were governed at that Period.

III. An authentic Account of the Conqueſt of *Malabar* by the Raja of *Chaldesh*, and its Hiſtory under the Vice-royalty of the *Perumals.*

IV. Is the Story of *Shermaloo Permaloo*, or Cheruma Perumal's Converſion to the Mooſulman Faith, of his Journey to *Arabia*, and of the Diviſion previouſly made by him of his Territory, well founded or otherwiſe; and what was the exact Period of thoſe Events?

V. Who were the Chiefs among whom he divided his Country; and do any genealogical Records exiſt whereby the Deſcent of the preſent Rajas in *Malabar*, from thoſe Chiefs, may be traced?

VI.

VI. Wherein does the Ritual observed by the *Malabar* or the *Nambooree Bruhmuns*, differ from that prescribed to the *Bruhmuns* in other Parts of India?

VII. How many and what Descriptions of People inhabit the Peninsula of *Malaya*, from *Mergui* southward; and what are the Boundaries of their respective Possessions? What are their Languages, their Laws, and Manners, and their mutual Connexions with one another, in Peace or War?

(Proposed by Mr. MARSDEN.*)*

VIII. Do the Oriental Writings contain any Means of ascertaining the precise Meaning of the Words כימה and כסיל, (*Keemu* and *Kuseel*, Job xxxviii. 31,) which our Translation renders the *Pleiades* and *Orion?*

(Proposed in compliance with the Request of an anonymous Correspondent, published in The Asiatic Annual Register for 1799.)

IX. What is the Elevation, above the Level of the Sea, of the different Districts in *India*, as ascertained by Observations of the Barometer, deduced from the Course and Rapidity of the Rivers which pass through them, or from any other Data?

X. What are the Extent and Form of the *Deltas* formed by the principal Rivers in *India?* and in what Respects do their Inhabitants differ from those of the more elevated and ancient Tracts?

XI. In what Districts has the Quantity of cultivated Land increased, or the reverse? and what permanent Changes of Climate have succeeded to the diminution or increase of Forest Land?

(The Three last taken from Considerations on the Objects of Researches into the Institutions and Antiquities of the Hindoos. By A. Macenochie, Esq.)

XII.

XII. Accounts of any particular Tribes or Societies of the Natives of India, whose peculiar Manners or Language may be worthy of Attention; such as the *Uteets*, *Jogees*, *Ughorees*, *Charubroos*, *Kubeer-Puntkees*, *Nagas*, &c. &c.

XIII. A Detail of the extraodinary Process termed by the Natives, *Musan Jugana*, by which they pretend to procure a familiar Spirit.

XIV. What is the present State of the *Moosulman* Hierarchy in India, with respect to Succession, and other Particulars; and how far are the Rank and Privileges of *Peer*, *Moorshid*, *Wulee*, *Ghous*, *Qootub*, *Ubdal*, &c. now real or imaginary?

XV. The same Inquiry relative to the *Hindoos*, and their *Purohit*, *Gooroo*, *Purm Gooroo*, *Ucharij*, &c.

XVI. Statistical Accounts of any Districts in India, from actual Observation, or authentic Records.

XVII. An accurate Detail of the present State of any of the various Trades or Manufactures carried on by the Natives of India.

XVIII. What are the Rules observed by Moosulmans relative to their Female Apartments; and who are the Persons under the Title of *Muhrum* admitted there?

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XXI. The Sanscrit Names of as many of the natural Productions of India as can be obtained.

XXII. An Account of Hindoo Systems of Astronomy, ancient or modern; with the Names of their Inventors; and a Comparison of them with the Systems that have obtained among the Chinese.

XXIII. Whether the historical Periods of the four Ages and Munwuntaras, mentioned in the Purans, did not depend on ancient astronomical Systems; and if so, what were the Duration and Times of Commencement of such Periods?

TRANSACTIONS

OF THE

ASIATICK SOCIETY.

I.

ON THE

Courſe of the GANGES *through* BENGAL.

BY MAJOR R. H. COLEBROOKE.

THE frequent alterations in the courſe of the Ganges, and of other rivers which flow through Bengal, have been a ſubject of wonder to the generality of Europeans reſiding in theſe provinces; although to the natives, who have long witneſſed ſuch changes, the moſt remarkable encroachments of the rivers, and deviations of their ſtreams, are productive of little ſurpriſe.

IT is chiefly during the periodical floods, or while the waters are draining off, that the greateſt miſchief is done; and if it be conſidered, that at the diſtance of two hundred miles from the Sea, there is a difference

of more then twenty-five feet* in the perpendicular height of the waters at this ſeaſon, while at the outlets of the rivers (excepting the effect of the tides) they preſerve nearly the ſame level at all ſeaſons, ſome idea may be formed of the increaſed velocity with which the water will run off, and of the havoc which it will make on the banks. Accordingly, it is not unuſual to find, when the rainy ſeaſon is over, large portions of the bank ſunk into the channel; nay, even whole fields and plantations have been ſometimes deſtroyed; and trees, which, with the growth of a century, had acquired ſtrength to reſiſt the moſt violent ſtorms, have been ſuddenly undermined, and hurled into the ſtream.

THE encroachments, however, are as often carried on gradually, and that partly in the dry ſeaſon; at which time the natives have leiſure to remove their effects, and change the ſites of their dwellings, if too near the ſteep and crumbling banks. I have ſeen whole villages thus deſerted, the inhabitants of which had rebuilt their huts on ſafer ſpots inland, or had removed entirely to ſome neighbouring village or town.† Along the banks of the Ganges, where the depredations of the ſtream are greateſt, the people are ſo accuſtomed to ſuch removals, that they build their huts with ſuch light materials only, as they can, upon emergency, carry off with eaſe; and a brick or mud wall is ſcarcely ever to be met with in ſuch ſituations.

THE

This ſubject has already employed the pen of Major Rennell: See his Account of the Ganges and Burrampooter Rivers, in the Philoſophical Tranſactions for 1781; alſo republiſhed in his Memoir of a Map of Hindoſtan: but it is preſumed, nevertheleſs, that any additional remarks, or detail of facts, relating to ſo curious a ſubject, will not be thought ſuperfluous, nor unintereſting.

† The Topography (I might almoſt ſay the Geography) of a large portion of the country, will be liable to perpetual fluctuation from this cauſe: as the face of the country is not only altered by the rivers, but the villages are ſometimes removed from one ſide to the other; ſome are completely deſtroyed, and new villages are continually riſing up in other ſpots.

The unſettled ſtate of the rivers in Bengal may be attributed alſo, in a great meaſure, to the looſeneſs of the ſoil through which they flow: but the deſtructive operation which Nature continually carries on in this way, is in ſome degree compenſated by her bounty in forming new lands, either by alluvions on the oppoſite ſhore, or by iſlands, which riſe up in the middle of the ſtream, and ultimately become connected with the main land, by the cloſing up of one of the channels. If this happens on the ſide where the encroachment was made, the whole force of the ſtream is diverted into the oppoſite channel, and the further progreſs of the river on that ſide is ſtopped. But if, on the contrary, the junction is formed on the ſhelving ſide, a much greater encroachment will take place, in conſequence of the additional quantity of water which is thrown into the larger channel; and thus the river will continue to undermine and ſweep away the bank, until a ſimilar accident, or ſome other cauſe, obliges it to reaſſume a more direct courſe: but I have never known an inſtance where the inflection in the courſe of the Ganges has been ſo great as it may commonly be obſerved in the ſmaller rivers, nor do I think it poſſible that in a ſtream of ſuch magnitude it ſhould ever be ſo.

As every current of water will quickly depoſit the particles of earth, or ſand, which in its courſe it has detached from the ſides, or raked up from the bottom of its bed, ſo we find conſiderable ſhoals, and ſand-banks, in moſt rivers; but particularly in ſuch as flow through a looſe and ſandy ſoil: accordingly the Ganges gives birth to numerous iſlands, which are moſtly of an extent proportioned to its vaſt bulk. Having had opportunities of obſerving theſe iſlands, in almoſt every ſtage of their growth, I have been aſtoniſhed at the rapidity with which they have ſometimes been thrown up, and at the magnitude to which they have ultimately ſwelled.

When the inundation is gone off, and the river has ſubſided to its ordinary level in the dry ſeaſon, conſiderable ſand-banks are frequently found in places where, but the preceding year, the channel had been deep, and perfectly navigable. Theſe gatherings of ſand are ſometimes ſo conſiderable, as to divert the principal ſtream into a new, and, in general, a more direct courſe; for it is only by the encroachments on the bank that inflections in the ſtream are produced while the ſudden alluvions, and frequent depoſitions of ſand, have a tendenc[illegible] to fill up the channel into which it had been diverted, and to reſtore the ſtraightneſs of its courſe. Such of the iſlands as are found, on their firſt appearance, to have any ſoil, are immediately cultivated; and water melons, cucumbers, and *ſurſoo*, or muſtard, become the produce of the firſt year. It is not uncommon even to ſee rice growing in thoſe parts where a quantity of mud has been depoſited near the water's edge.

Some of theſe iſlands, before they have acquired a degree of ſtability which might enable them to reſiſt the force of the ſtream, are entirely ſwept away; but whenſoever, by the repeated additions of ſoil, they appear to be ſufficiently firm, the natives then no longer heſitate to take poſſeſſion of them, and the new lands become an immediate ſubject of altercation and diſpute. The new ſettlers bring over their families, cattle, and effects; and having ſelected the higheſt ſpots for the ſites of their villages, they erect their dwellings with as much confidence as they would do on the main land; for, although fixed upon a ſandy foundation, the ſtratum of ſoil which is uppermoſt, being interwoven with the roots of graſs, and of other plants, and hardened by the ſun, becomes at length ſufficiently firm to reſiſt the future attacks of the river. Thus ſtrengthened and matured, theſe iſlands will continue a number of years, and may laſt during

during the lives of moſt of the new poſſeſſors; as they are, in general, liable to deſtruction, only by the ſame gradual proceſs of undermining, and encroachment, to which the banks of the river are ſubject.

When an iſland becomes ſo large, that it is not found practicable to cultivate the whole, which happens in thoſe parts of the country where the people are either leſs numerous, or have no immediate inducement to take poſſeſſion of the new land, it is ſoon overrun with reeds, long graſs, *jow*,* and *baubul*,† which form extenſive, and almoſt impenetrable, thickets, affording ſhelter to tigers, buffaloes, deer, and other wild animals. The reſt of the lands, in general, produce good paſturage; and many thouſands of oxen are bred and nouriſhed upon them. The tigers commit frequent depredations among the herds, but are ſeldom known to carry off any of the people. The fertility of the ſoil increaſing with every ſubſequent inundation, to which the burning of the reeds and graſs, in the dry ſeaſon, greatly contributes, induces the inhabitants, at length, to extend the limits of their cultivation, and to ſettle more permanently upon them.

The iſlands of the Ganges are diſtinguiſhable from the main land, by their having few or no trees, even long after a communication has been formed by the cloſing up of one of the channels, which, indeed, generally happens in a few years. The iſland called *Dera Khowaſpour*, which is one of the largeſt, has continued longer in an inſulated ſtate than any other I know; which may be attributed to its peculiar ſituation, immediately below the confluence of the Ganges and *Cooſa* rivers; the channel of the former running chiefly on the ſouth ſide; while the ſtream that iſſues from the latter, has a tendency to keep open the channel on the north ſide. It is probable that this

* Tamarix Indica. † Mimoſa Nilotica.

iſland owes its exiſtence to both rivers; but, as is evident from its appearance, has been thrown up in the manner above deſcribed, and was not originally a part of the main land. It is $9\frac{1}{2}$ miles in length, and $2\frac{1}{2}$ acroſs in the broadeſt part, and contains about 20 ſquare miles of land, moſtly cultivated, and highly productive, with ſeveral villages. I was informed, that in the higheſt floods, the people are obliged to erect temporary huts, on pillars of wood, or ſtages; but that it is ſeldom they are reduced to that neceſſity. To the S. W. of Dera Khowaſpour is another iſland of leſs dimenſions, and entirely overrun with jow. The paſſage between is navigable, as a great part of the waters of the Cooſa flow through it.

The appearance of ſome of theſe iſlands is ſingularly rural and pleaſing, if not altogether romantic; for, although an extenſive flat can hardly come under the latter denomination, yet it may partake of a degree of wildneſs, that will pleaſe the lovers of nature; at the ſame time, that the peaceful appearance of the flocks, fields, and habitations, will give delight to the philanthropiſt. If we preſent to our imaginations a wide extended plain, with pens for cattle, and a few humble huts, whoſe tops are crowned with gourds, and the intervening ſpace highly cultivated; ſuppoſe wheat, barley, and pulſe of all ſorts, to be growing in abundance, the flowers of the latter preſenting to the eye a variety of rich tints; let us conceive numerous herds of cattle to be grazing, and a few ſcattered villages at a diſtance; ſuppoſe the horizon to bound the view, with no other remote objects than a long line of graſs *jungle*, and a few trees, which, from their great diſtance on the main land, are barely diſcernible; and we ſhall have a tolerable picture of an iſland in the Ganges. If we fancy, at the ſame time, that the lark is ſoaring, the air cool, and the ſky perfectly unclouded, we ſhall have a ſtill more lively idea of the ſtate of theſe iſlands during at leaſt ſix months of the year.

The

The banks of the Ganges exhibit a variety of appearances, according to the nature of the ſoil, or the degree of force with which the current ſtrikes againſt them. In thoſe parts where the velocity of the ſtream is greateſt, and the ſoil extremely looſe, they become as perpendicular as a wall, and crumble in ſo frequently, that it is dangerous to approach them. The bank is oftentimes excavated into a number of deep bays, with projecting points between them, round which the current ruſhes with great rapidity; but is conſiderably ſlackened, and has even a retrograde motion, in the interior part of the gulph.* Some of theſe afford convenient landing-places, or gauts, where the natives perform their ablutions, water their cattle, and faſten their boats to the ſhore. In other parts, where the current is ſlack, the bank is generally found ſloping and firm. In the higher parts of the country, where a *conker*† ſoil prevails, the banks of the Ganges are not ſo liable to be undermined, and are even ſufficiently firm to reſiſt the utmoſt efforts of the ſtream; but in Bengal there are few places where a town, or village, can be eſtabliſhed on the Ganges, with any certainty of long retaining the advantage of ſuch a ſituation, as it will be liable either to be deſtroyed by the river, or, on the contrary, to be totally abandoned by it. There are ſome ſpots, however, which are not ſubject to the former inconvenience, and here the ſites of ſome principal places, and manufacturing towns, have been eſtabliſhed; as Godagary, Comerpour, Beauleah, and Surdah, built upon a ridge of high ground running along the N. E.

* These little bays, or gulphs, are very common in all the rivers of Bengal, and are owing, probably, to the unequal encroachment of the ſtream on the banks in thoſe places where the ſoil has the leaſt tenacity. They naturally produce a whirling motion in the current; and may poſſibly, in ſome inſtances, be the means of checking the further encroachment of the river, but I have never known an inſtance of their ſtriking out into new branches, as Major Rennell has ſuppoſed.

† A hard reddiſh calcareous earth.

ſide of the Ganges, and which appears to be the extreme boundary of the river on that ſide. The ſoil of this ridge is a ſtiff clay, intermixed with conker. It is probable, indeed, that the high ground on which the ancient city of Gour formerly ſtood, is a continuation of the ſame ridge, interrupted only by the courſe of the Mahanuddee River.

Along the S. W. bank of the Ganges, from Oudanullah to Horriſonker, and perhaps conſiderably further to the eaſtward, not a place occurs that can be ſaid to be permanently fixed. Bogwangola, which is a conſiderable mart for grain, and from which the city of Moorſhudabad is principally ſupplied, exhibits more the appearance of a temporary fair, or encampment, than that of a town. It has, more than once, been removed, in conſequence of the encroachment, and ſubſequent retiring of the river; upon whoſe banks, for the convenience of water carriage, and boat-building, it has been always found expedient to deep it.

The Ganges, as I have hinted above, differs from the ſmaller rivers, in this particular, that its windings are never ſo intricate; for let the encroachment, which is the principal cauſe of the inflection in its courſe, be carried on during any number of years, it will ultimately be ſtopped by the iſland which grows up oppoſite to the ſide encroached on, and which, ſooner or later, will form a junction with the main land. The upper point of the iſland which divides the ſtream, does, by retarding its velocity, and obliging it to depoſit the particles of earth and ſand with which it is impregnated, quickly gather freſh matter, and ſhoot upwards; while the neareſt ſhelving point above it, either continues ſtationary, or advances to meet it. Thus the intermediate channel is gradually ſtraitened, and leſs water flows through it; at the ſame time that the increaſing ſhallowneſs of the paſſage impedes the current, and cauſes a ſtill greater precipitation of ſand.

The

THE channel being, at length, completely choaked up, will, in the hot ſeaſon, be left dry; when the whole ſtream being diverted into the oppoſite channel, and glancing along the ſide of the new-formed iſthmus, will ſoon, provided the river continues to fall, form a ſteep ridge. This, however, will be overflowed again, and may, for a time, afford a paſſage in the rainy ſeaſon; but it will ultimately riſe up into a formidable bank, and effectually cloſe the paſſage. The lower part of the channel, however, forms a creek, in which a conſiderable depth of water will remain for ſome time; but which receiving a freſh ſupply of matter on every enſuing flood, will be gradually filled up.

THE ſurvey of part of the Ganges, on which I was deputed in 1796, gave me an opportunity of aſcertaining the moſt remarkable changes which had occurred ſince the former charts were conſtructed; the following detail of which, aided by an inſpection of the accompanying map, will, it is hoped, be ſufficient to illuſtrate and confirm the truth of the foregoing remarks.

NEAR *Sooty*, the great river had encroached to within a mile of that place; the diſtance, according to the old maps, having formerly been five miles; and by the reports of the oldeſt inhabitants of the neighbouring villages, it was in their remembrance, about forty years ago, reckoned four *coſs*. The narrow iſthmus between it and the Coſſimbazar river, was gradually becoming leſs; and, notwithſtanding the old paſſage by *Saddy-gauge*, had, in a moſt extraordinary manner, been cloſed up by a mound of land, yet there was ſome appearance that a new channel of communication would be formed, by the river breaking through the neck of land; the encroachment ſtill continuing, they ſaid, at the rate of an hundred yards every year. It is poſſible, however, that the encroachment may be ſtopped by the diverſion of the principal ſtream into another channel: as an iſland of conſiderable extent has

has grown up oppoſite to the ſide encroached on, and may, in time, form a junction with the main land above it, in the manner I have already pointed out. Should this take place, the river, which now runs in a ſouth-weſterly direction from *Turtipour* towards *Sooty*, will reſume a direction more analagous to the general line of its courſe through Bengal; and the land which it has carried away, by encroaching on its weſtern bank, will be gradually reſtored.

The alteration which appeared in the great river near the inlet of the Baugrutty, or Coſſimbazar river, at *Mohunggunge*, was no leſs conſpicuous; the main ſtream having receded conſiderably from that place within my remembrance, and a large iſland having been thrown up, which is already cultivated and inhabited. The river was encroaching on its Eaſtern bank, and appeared to be gaining ground again towards *Gour;* the walls of which city, it is well atteſted, were formerly waſhed by the Ganges.

Another conſiderable gathering of iſlands had taken place between *Raj mahl* and *Oodanullah;* and the principal ſtream which, by the maps, would appear to have run formerly cloſe to the latter place, was not, at the time of this ſurvey, nearer than 2½ miles. The iſland neareſt to *Oodanullah* was ſeparated only from the main bank by a narrow branch, which was then fordable, and which extended to a conſiderable diſtance both above and below that place. This iſland was only cultivated in part, the reſt of the lands being over-run with a tiger-graſs, in which I was informed were deer, wild hogs, buffaloes, and tigers.*

At

* Here I brought to, and pitched a tent, to obſerve an eclipſe of the moon, on the 14th of December, 1790. I had occaſion alſo to traverſe a part of the iſland. The hills which were in view, diverſified the proſpect, while the tinkling bells of the cattle returning to their paſture, at the cloſe of day, had a rural and pleaſing effect. The ſerenity and awful ſtillneſs of the enſuing night, which was interrupted only by the wild notes and calls of various birds in the neighbouring thickets, contributed altogether to render this place one of the moſt ſolemn and romantic abodes which I can well remember.

AT *Rajemahl*, the projecting point on which the ruins of the ancient palace and buildings are ſeen, has for many years reſiſted the force of the current; and the maſſy piles of maſonry, ſome of which have ſubſided into the channel, have co-operated with the natural ſtrength of the bank, in repelling the efforts of the ſtream.

THE *Rajemahl* Hills, from which ſeveral rocky points project into the Ganges, as at *Sicrygully*, *Pointy*, and *Pattergotta*, have for ages oppoſed the encroachments of the river; notwithſtanding which, it has more than once excavated all the looſe ſoil which lay between the projecting points. This, however, has been as often reſtored by the alluvions, and iſlands, which have grown up, and ultimately formed a junction with the bank.

THE alteration of the river at *Colgong*, may be reckoned among the moſt extraordinary which have ever been obſerved in the Ganges: and of this I can ſpeak with greater confidence, if poſſible, than of thoſe abovementioned, having been an eye witneſs of the ſtate of the river at this place at four ſeveral periods, in three of which I obſerved a conſiderable difference, viz. in the dry ſeaſons of 1779, 1788, and 1796-7. I have a drawing of *Colgong*, taken by myſelf at the former of theſe periods, which repreſents the river to be a broad and open ſtream, and free from ſhallows; at the ſame time, although the three rocks near *Colgong* do not come into the view, yet I can remember that they were ſurrounded by dry land, and appeared to be at ſome little diſtance from the ſhore. This is confirmed by the old map, only that the *Bagotore* Nulla is repreſented as paſſing between the rocks and the town. In January, 1788, I found the three rocks completely inſulated, and the current running between them with great rapidity; the river having undermined and borne away the whole of the ſoil which had for many years adhered to them, and having formed a bed for itſelf, with a conſiderable depth of water, which continued for ſeveral

veral years to be the principal, and indeed the only navigable channel of the river in the dry ſeaſon. Here boats were frequently in imminent danger of ſtriking againſt the rocks, as during the period of the river's encroachment, and particularly in the rains, it was difficult to avoid them when coming down with the ſtream. While the river continued thus to expand itſelf, an iſland was growing up in the middle of its bed, which, when I laſt ſaw it, (in January, 1797,) extended from near *Patteegotta*, 5 miles below *Colgong*, to a conſiderable diſtance above the latter place, being all together 8 miles in length, and 2 in breadth; and filling nearly the whole ſpace which had been occupied by the principal ſtream in the year 1779. The quantity of ſand, and ſoil, which the river muſt have depoſited to effect this, will appear prodigious, if it be conſidered, that the depth of water in the navigable part of the Ganges is frequently upwards of 70 feet; and the new iſlands had riſen to more than 20 feet above the level of the ſtream. Again, the quantity of earth which it had excavated in forming a new channel for itſelf, will appear no leſs aſtoniſhing: ſome idea of this may, however, be conceived, from the ſoundings which I cauſed to be taken near the rocks, which varied from 70 to 90 feet. If we add 24 feet for the height of the ſoil that had formerly adhered to theſe rocks, as indicated by the marks it had left, it will appear that a column of 114 feet of earth had here been removed by the ſtream.* The encroachment of the river had, however, been ultimately ſtopped by the reſiſtance it met with from a hard conker bank to the ſouth eaſtward of theſe rocks, and by the encreaſing growth of the iſland, which had ſtraitened the upper part of the channel, and cauſed it to be choaked with ſand. Accordingly, in January, 1797, this channel reſembled more a ſtagnated creek than the branch of a great river; and, notwithſtanding the great depth of water which remained in ſome parts, it was at its upper

* See Plate I, and the Section in Plate II.

per inlet unnavigable for the ſmalleſt boats. The main ſtream had been diverted into the oppoſite channel, on the N. W. ſide of the iſland; ſo that boats, on their way up and down the river, did not, at this time, paſs nearer to *Colgong* than $2\frac{1}{2}$ miles. The whole length of the channel which had been thus rendered in a great meaſure unnavigable, exceeded 10 miles; and I have little double but in a few years it will be impaſſable even in the rains.

THUS the Ganges, which for many years had flowed in a full ſtream by *Colgong*, may be ſaid now to have deſerted that place. The new iſland, which has been the principal cauſe of this diverſion of the ſtream, is hitherto but partially inhabited and cultivated, the greateſt part of it being overrun with reeds and tamariſk. The old channel exhibited a ſtriking contraſt to the appearance it formerly had, as not a ſingle boat was to be ſeen; and the ſlender ſtream which flowed in at its upper inlet, not having power to communicate any viſible motion to the vaſt body of water which remained in the lower part of the channel, it appeared, of courſe, as ſtill as a lake, or a pond; and a great part of the main bank, which had formerly been in a crumbling ſtate, had now become ſloping* and firm.

BEING enabled, on my return from *Colgong*, to complete the ſurvey of the river down to *Horriſonker*, I found it, throughout a courſe of 160 miles, to differ widely from the old charts in almoſt every part: but having already mentioned the moſt remarkable changes which had occurred from *Sooty* upwards, it remains only now to give an account of ſuch as I obſerved below that place.

THE

* This is a usual effect of the stagnation of water in all rivers; for as the current which bears upon a bank has a tendency to sap and undermine it, and to render it steep, so when this cause no longer exists, the bank will gradually recover that degree of inclination which is natural to the margins of lakes, or of stagnated pools. The upper part of the bank being moistened by the rains, crumbles in; and if the current be not sufficiently strong to bear it away, will gradually subside at an angle of 43 degrees, and fill up a part of the channel.

THE main ſtream of the Ganges which now paſſes near *Sooty*, runs in a ſouth-eaſterly direction, from thence towards *Comrah*, and *Gobindpour*, the latter of which is cloſe on its bank. The villages of *Saddagunge*, *Singnagur*, *Banſbarya*, *Burrumtola*, *Narrainpour*, *Sicollypour*, and *Soondery*, no longer exiſted according to the poſitions which were aſcribed to them in the old maps,* ſome having been entirely deſtroyed, and others re-eſtabliſhed, under the ſame or different names, acroſs the river, and partly upon the new-formed iſland of *Sundeepa*.†

THE quantity of land which has been here deſtroyed by the river, in the courſe of a few years, will amount, upon the moſt moderate calculation, to 40 ſquare miles, or 25,600 acres; but this is counterbalanced, in a great meaſure, by the alluvion which has taken place on the oppoſite ſhore, and by the new iſland of Sundeepa, which laſt alone contains upwards of 10 ſquare miles.

THE main ſtream of the Ganges, which, by Major Rennell's map, appears to have paſſed within a mile and a half of *Nabobgunge*, is now removed to a conſiderable diſtance from that place; and the channel from thence almoſt down to *Godagary*, having been a good deal contracted, in conſequence of the diverſion of the ſtream to the ſouthward of *Nilcontpour* Iſland, is now conſidered as the continuation and outlet of the *Mahamuddee* river. The inflection in the courſe of the Ganges produced by the encroachment towards *Sooty*, *Comrah*, and *Gobindpour*, has encreaſed the diſtance by water from *Turtipour* to *Godagary*, in the dry ſeaſon, to 26 miles; whereas by the maps it appears to have been formerly little more than 18.

THE

* See Major Rennell's Map of the Cossimbazar Island.

† See the Plan which accompanies this Memoir.

THE principal branch of the Ganges beyond *Gobindpour*, now runs E. and E. by N. and turning pretty ſharply round the point which is oppoſite to the preſent outlet of the *Mahanuddee*, runs in a due ſouthern courſe by *Sultangunge*, and *Godagary*, as far as *Bogwangola*; which town, as I have hinted above, has been always liable to ſhift its ſituation. My ſurvey aſcertains it to be $3\frac{1}{2}$ miles nearer to *Moorſhudabad* than it formerly ſtood; but of this a more preciſe idea may be formed, by comparing its preſent bearings and diſtance from *Godagary*, and *Bomeneah*, with thoſe which may be deduced from Major Rennell's map of the Coſſimbazar iſland.

	Bearing.	Diſt. in Miles.
Godagary to Bogwangola, by Survey (1797)	S. 2 W.	9
Ditto to Ditto, by former Surveys	S. 36 E.	$9\frac{1}{4}$
Bomeneah to Bogwangola, by Survey (1797)	N. 21 E.	6
Ditto to Ditto, by former Surveys,	N. 50 E.	$9\frac{1}{2}$

FROM *Bogwangola* the river turns to the eaſtward, and the ſtream ſtrikes with peculiar force upon a ſteep and crumbling bank, which indicates that the encroachment is ſtill carried on rapidly below that place. The appearance of this bank was ſuch as I ſcarcely remembered to have ſeen; and it would have been dangerous to approach it in ſome parts, as the fragments which were, every now and then, detached from it, would have been ſufficient to ſink the largeſt boat. In dropping down with the ſtream, which ran at the rate of near 6 miles in the hour, I could very ſenſibly feel the undulations which the huge portions of the falling bank produced in the water, at the diſtance of upwards of a hundred yards; and the noiſe with which they were accompanied, might be compared to the diſtant rumbling of artillery, or thunder. I am convinced, that had any boat attempted to track up under th[illegible]

bank at that time, it would have met with inevitable deſtruction.*

The encroachment of the river in this part of its courſe has deſtroyed a conſiderable portion of arabie land; and has been the cauſe, likewiſe, of the removal, or deſtruction, of the villages of *Banchdaw*, *Continagur*, *Chandabad*, *Kiſtnagur*, and probably of many others which were not inſerted in the old maps. The village of *Sangàrpour*, formerly $2\frac{1}{2}$ miles from the neareſt reach of the Ganges, is now cloſe to its bank; and here the river appears to occupy a part of the track which Major Rennell calls the "Old Courſe of the Ganges."

From hence the ſtream runs E. N. E. as far as *Allypour*, at which place, I was informed by the Zemeendar, that in his remembrance, upwards of twenty villages had been deſtroyed by the river, and that the people had moſtly ſettled on the new iſlands which within theſe few years had been forming oppoſite to his village. Indeed, the gathering of iſlands, which I had obſerved from *Burgotchy* down to this place, appeared prodigious; yet not a ſingle tree was to be ſeen on any of them; and from the colour of the thatched huts, it appeared plainly that ſome of the villages had been recently eſtabliſhed.

The inlet to the *Culcully* river, which had formerly been at *Bogwangola*, is now removed ſeveral miles lower down. This has been a neceſſary conſequence of the Ganges ſweeping away all the land on each ſide of

* Since my return from the survey, I have been informed of the loss of several boats under this bank; which accidents have been owing probably to the imprudence of the boat-men, in not tracking on the shelving side. This, however, when there is not a clean shelving sand, is attended with difficulty, and in general with delay, which induces the boat-men sometimes to prefer the steep side, although at the risk of being overwhelmed, and crushed by the falling bank.

of it to a conſiderable extent, and the preſent entrance of the *Calcully* is near *Murcha*. This little river is become the thoroughfare for all boats paſſing from or to the Ganges by the *Jellinghy*, the old communication between them being now entirely ſhut up.

THE main branch of the Ganges runs N. E. by E. to about four miles below *Allypour*; whence turning E. and E. by S. it paſſes, as formerly, within two miles of *Bauleah*; being ſeparated only from that place by two long iſlands, the uppermoſt of which, called *Gopalnagur dera*, is not marked in the old maps. It is doubtful, indeed, whether it exiſted at the period when the former ſurveys were taken. The branch which divides them runs in an E. N. E. direction towards *Bauleah*, but is not navigable for large boats in the dry ſeaſon. The lowermoſt of the two is narrower than it would appear by the old maps, but reaches almoſt to *Surdah*, as it is therein repreſented.

ON my approach to *Cutlamary*, I entered a new branch, through which a conſiderable body of water flowed with ſome rapidity; and this led me cloſe to *Rajapour*, leaving *Echamarry* on the left. It would appear, on inſpecting Major Rennell's map, that no ſuch paſſage as this had exiſted formerly; and, indeed, the people informed me, that it had only lately been opened by the great river, the main ſtream of which, however, continues its courſe, as heretofore, in an Eaſterly direction towards *Surdah*. This was the only inſtance I had obſerved, of the Ganges having inſulated a part of the main land, its uſual proceſs of forming iſlands being ſuch as I have before deſcribed. It is probable, nevertheleſs, that the iſland of *Echamarry*, which is very extenſive, and on which are ſeveral other villages, may owe its exiſtence to an alluvion which took place at ſome remote period; or that it might originally have been an iſland, which,

having joined itſelf to the main land, had afterwards been detached from it. I am the more inclined to this belief, as its appearance was ſimilar to other iſlands of the Ganges, there being no trees of any growth upon it, excepting the *Mimoſa Nilotica*, or baubul, of which there were ſeveral clumps about the villages. The breadth of the new channel varied from one to two furlongs, with a conſiderable depth of water throughout; and the banks, in ſome parts, appeared to have ſuffered great violence. In one place, particularly, I was ſtruck with their uncommon appearance; a ſlip of land, five furlongs in length, having detached itſelf from the main bank, and ſubſided into the channel. A ſimilar effect, although in a leſs degree, was viſible on the oppoſite ſhore; and in many other parts, huge portions of the ſoil had ſunk, and formed a double bank, the lower ledge of which was in ſome places very little above the level of the ſtream. The continuation of this branch led near *Dunyrampour*, and terminated a little beyond *Sahebnagur*, where I entered the great river again, which here runs with conſiderable velocity in a Southerly direction.

Passing *Jalabarya*,* my boat-men pointed out to me what they called the mouth of the *Jellinghy* river, which was ſhut up with a ſolid bank acroſs the whole breadth of it; but this, in fact, muſt have been the main channel of the Ganges itſelf, which formerly ran in that direction, as the real head of the *Jellinghy* is ſeveral miles further to the ſouthward. By a ſurvey of part of the Ganges, taken by Major Rennell in the year 1764, it appears that the main ſtream ran cloſe by the town of *Jellinghy*; and in his "*Account of the Ganges and Burrampooter Rivers*," he has particularly mentioned the extraordinary encroachment of the river,

* This village is probably the *Dyrampour* of the old maps.

river, which, in his time, had gradually removed the outlet of the *Jellinghy* three quarters of a mile further down. The maps, which have been publiſhed, all repreſent the great river as running in that direction; only, that in thoſe of the *Coſſimbazar* Iſland, and of the Ganges from *Surdah* to *Colligonga*,* it would appear doubtful whether the main ſtream ran on the Weſt or Eaſt ſide of the iſland of *Nipara*. There cannot be a doubt, however, that the former was the caſe, elſe the encroachment could not have happened; and it is equally certain that the caſe is now altered; for, by the junction of the upper point of the iſland with the main land, the whole ſtream has been diverted in a South-Eaſterly direction, and does not now approach nearer to the town of *Jellinghy* than $2\frac{1}{2}$ miles. The old inlet of the *Jellinghy* river has been, in conſequence, not only rendered unnavigable, but the whole of the channel between *Nipara* and the main land, viz. from *Jalabarya* down to *Dewangunge*,† near 12 miles in length, has been completely filled up, and is now cultivated. A conſiderable portion, however, of *Nipara* Iſland has been waſhed away; and the remainder of it no longer exiſts under that name, but is called *Monimpour dera*. It would appear, indeed, by the direction which the main ſtream of the Ganges had ſo late as the year 1795, that it had forced a paſſage through this iſland; which ſeems the more probable, from the name of *Monimpour* being now common to the land on each ſide of it.

The main ſtream, which, in the year 1795, ran directly down to the inlet of the *Howleah* river, has, ſince that period, been directed again ſtill further to the eaſtward; and here I beheld with aſtoniſhment the

* See the Bengal Atlas.

† This village having been lately eſtabliſhed, is not found in the old maps. It is ſituated near the inlet of the *Howleah* or *Comer* river, at *Mayesconda*.

change which, in leſs than two years, had taken place: a conſiderable portion of the main channel, which, at the period abovementioned, had contained nearly the whole ſtream of the Ganges, being, at the time I laſt ſaw it, ſo completely filled with ſands, that I hardly knew myſelf to be in the ſame part of the river. The ſands, in ſome parts, roſe ſeveral feet above the level of the ſtream; and the people had already begun to cultivate *furſoo* and rice in the very ſpots where the deepeſt water had formerly been. Two iſlands, of conſiderable extent, appeared to be quite new; and the channel, in ſome places, had been reduced, from the breadth of an Engliſh mile, to a furlong or leſs. The main ſtream, having forced its way in a new direction, did not at this time paſs nearer to the inlet of the *Howleah* than $3\frac{1}{2}$ miles, nor nearer than two to *Horriſonker*.

THIS remarkable change, I was informed, took place during the extraordinary inundation of 1796; at which time the floods had riſen to an unuſual height in almoſt every part of the country; but it muſt have been chiefly while the waters were draining off, that ſuch an immenſe body of ſand could have been depoſited. The inlet of the *Howleah* had been, in conſequence, rendered ſomewhat difficult of acceſs, and I was obliged to make a circuit round the new iſlands, of ſeveral miles, to get into it; but, notwithſtanding the diverſion of the ſtream, I found a conſiderable depth of water remaining under the main bank, although ſcarcely any current was viſible from *Horriſonker* to *Dewangunge*.* On my approach to this place, I was informed that the paſſage was no longer practicable for boats proceeding to Calcutta by the *Iſſamutty*

* Water is found under the banks of the deserted channels of the Ganges for a considerable time after they cease to be navigable in the middle of their beds, the space immediately under the bank being generally the last that is filled up. I have likewise observed that, during the growth of the islands, the sand usually gathers round the upper point of the island, and rises to a considerable height, before the space which it leaves between itself and the bank of the island is completely filled.

*r .tty** river, as many ſhallows had been formed to a conſiderable diſtance below the inlet. The marks of the inundation were, indeed, very viſible here; but in one part of the channel oppoſite to *Dewangunge*, where I expected to have met with the firſt ſhallow, I ſounded from 20 to 60 feet, in the very place where there had been a ford but two years before. This will ſerve to convey an idea, not only of the rapidity with which the waters of the inundation can excavate the looſe ſoil of Bengal, but alſo, of the inconſtant and fluctuating ſtate of the rivers in general; for I ſoon found that, notwithſtanding the prodigious depth of water at *Dewangunge*, the *Howleah* river had been, in an equal degree, choaked up in other parts below that place; and I met with great difficulty in paſſing over the ſhallows which had been formed, although the Budjerow in which I travelled did not draw above two feet water.

HAVING now detailed the particular changes in the courſe of the Ganges which have come under my notice, I ſhall conclude this part of the ſubject with a few general obſervations concerning that river, reſerving what I have to ſay on the ſmaller branches to a ſeparate Section of this Memoir.

THE Ganges, in its courſe through Bengal, may be ſaid to have under its dominion a conſiderable portion of the flat country; for not only the channel which, at any given time, contains the principal body of its waters, but alſo as much of the land, on each ſide, as is comprehended within its collateral branches, is liable to inundation, or to be deſtroyed by the encroachments of the ſtream, may be conſidered as belonging to the river. We muſt, of courſe, include any track, or old channel, through which it had formerly run, and into which there is any probability of its ever returning again; as the *Baugrutty nulla* at *Gour*; the

* The *Issamutty* is only a continuation of the *Howleah* or *Comer* river, which lower down aſſumes the name of *Jaboona*, and falling in with the *Roymungul*, forms one of the principal outlets of the Ganges.

track called "Old Courſe of the Ganges," in the *Coſſimbazar* Iſland; or the channel which has been, within theſe few yers, ſo completely filled up near *Jellinghy*. Conſidered in this way, the Ganges will be found to occupy a conſiderable expanſe, of which a more correct idea may be formed, by taking the diſtance between any two places oppoſite to one another, which had formerly been, or one of which may ſtill remain on the verge of, or in the vicinity of the ſtream: for inſtance,

	Miles.
Oodanulla to the ruins of Gour, — — —	15
Furruckabad to ditto, — — —	14
Comrah to Nabobgunge, — — —	$10\frac{2}{3}$
Comerpour to Bogwangola, — — —	$9\frac{1}{4}$
Extreme breadth of river bed between Jellinghy and Maizeconda, —	$9\frac{1}{2}$

If correſponding ſections of the bed of the river, and neighbouring ground, were repreſented, it would probably appear, that all the land is diſpoſed in regular ſtrata; whence we might with certainty conclude, that the whole had been at ſome former periods depoſited by the ſtream.

The ſtrata, in general, conſiſt of clay, ſand, and vegetable earth; the latter of which is always uppermoſt, except when in ſome extraordinary high flood, a new layer of ſand is again depoſited over it, by which means the ground becomes barren, or is at leaſt materially injured.

The bed of the Ganges can ſcarcely be ſaid to be permanent in any part of its courſe through Bengal. There are, however, a few places, where, from local cauſes, the main channel, and deepeſt water, will probably be always found; as *Monghir*, *Sultangunge*, *Pattergotta*, *Pointy*, *Sicrigully*, and *Rajemahl*; at all which places there are rocky points projecting into the ſtream, and where ſome parts of the bed of the river are ſtony, or its banks conſiſt of conker.

On

On the ſmaller RIVERS *and* BRANCHES *of the* GANGES.

THE tributary ſtreams of the Ganges, and the numerous channels by which it diſcharges its waters to the ſea, reſemble each other in proportion as they differ in ſize from the main river. Of the former, the *Goggra*, the *Soane*, and the *Cooſa*, may be reckoned among the largeſt; and theſe, on the ſlighteſt inſpection of the maps, will appear to flow in more direct courſes than any of the ſmalleſt ſtreams in their vicinity. Of the latter, the *Coſſimbazar* and *Jellinghy* rivers, which, by their junction, form the *Hoogly*; the *Comer*, or *Iſſamutty*, which becomes the *Jaboona*; the *Gorroy*, and *Chandnah*, are the principal; but of theſe, the two laſt are only navigable throughout during the dry ſeaſon.* Such of theſe rivers as are narroweſt, are remarkable for their windings; and in this reſpect they differ materially from the large rivers, all of which have a tendency to run in more direct lines.

THE following Table exhibits a compariſon of the relative differences in the lengths of their courſes, in given ſpaces.

RIVERS.	Mean breadth of main channel.	Horizontal diſtance.	Length of their Courſe.	Excels for Windings.
	Miles.	B. Miles		
Ganges, from Pointy to Bauleah, - -	1	100	125	25
The Goggra, or Dewah, from its outlet upwards	1	100	112	12
The Hoogly river, from Calcutta to Nuddea	¼	60	76	16
The Goomty, from its outlet upwards, -	¼	100	175	75
The Iſſamutty, and Jaboona, from Dewangunge to Bauſetulla, - - - - -	⅛	100	217	117

* There have been inſtances of all theſe rivers continuing open in their turns in the dry ſeaſon. The *Jellinghy* uſed formerly to be navigable during the whole or greateſt part of the year. The *Coſſimbazar* river was navigable in the dry ſeaſon of 1796; and the *Iſſamutty* continued ſo for ſeveral ſucceſſive years; but experience has ſhewn that they are none of them to be depended on.

In the laſt it appears, that the diſtance is more than doubled by the windings of the ſtream; and I could produce many more inſtances to ſhew, how much the ſmall rivers exceed the larger in this particular.

As all the rivers which I have mentioned flow over the ſame flat country, and ſome of them in directions almoſt parallel to each other, it is evident that they muſt have nearly the ſame declivity in equal ſpaces. We may conclude, therefore, that the ſtriking difference which is obſervable in the form of their beds, is owing to an invariable law of nature, which obliges the greater bodies of water to ſeek the moſt direct channels; while the ſmaller and more ſcanty rivulets are made to wander in various meanders, and circuitous ſweeps; ſpreading fertility, and refreſhing the plains with their moiſture. And in this, as in every other part of the creation, we ſee the bounty of Providence moſt amply manifeſted; for had the great rivers been decreed to wander like the ſmaller, they would have encroached too much on the land; while the current being conſiderably retarded, would have rendered them more liable to overflow their banks, and leſs able to drain the ſmaller ſtreams, and low grounds, of the ſuperabundance of water in high floods. Again, if the tributary ſtreams, and ſmall branches of rivers, had been direct in their courſes, they muſt have poured out their contents with ſuch rapidity, that, owing to the greater influx of water from the former, the main rivers would have been ſtill more liable to ſudden overflows; while the branches at their outlets, although, from their ſtraightneſs, better able to drain off the ſuperfluous water to the ſea, would yet have been rendered leſs fit for the purpoſes of navigation, and the convenience of man.

What I have now to offer on the ſubject of the ſmaller rivers, relates more particularly to the *Baugrutty* and *Iſſamutty*,

Iſſamutty, which I have ſurveyed: it may, however, be applied, in ſome meaſure, to all ſuch as flow through the plains of Bengal.

It has already been ſhewn, that the encroachments on the banks of the Ganges, which produce inflections in the courſe of that river, are ultimately ſtopped by the growth of iſlands; which connecting themſelves with the main land, have a tendency to reſtore a degree of ſtraightneſs to the channel. The ſmall rivers are liable to the ſame encroachments on their banks; but as there is not ſufficient ſpace between them for iſlands of any bulk to grow up, the effect is uſually very different; for the ſtream continuing its depredations on the ſteep ſide, and depoſiting earth and ſand on the oppoſite ſhore, produces in the end ſuch a degree of winding, as, in ſome inſtances, would appear almoſt incredible. I will particularize only a few of the moſt extraordinary caſes I have met with.

The diſtance from *Bulliah* to *Serampour*, two villages on the weſtern bank of the *Iſſamutty*, is ſomewhat leſs than a mile and a half; in the year 1795, the diſtance by water was nine miles, ſo that, at the ordinary rate of tracking, which ſeldom exceeds two miles in the hour, a boat would be $4\frac{1}{2}$ hours in going from one place to the other. The river in that ſpace had ſeven diſtinct reaches, two of which were of conſiderable length; and between three others, which nearly formed a triangle, the neck of land which ſeparated the two neareſt was only 14 yards* acroſs; while the diſtance round exceeded three miles. *See Plate* II. *fig.* 1.

Higher up this river, the village of *Simnautpour* is ſituated cloſe to a narrow iſthmus, acroſs which the diſtance

* In January, 1797, I found this narrow iſthmus broke through by the river; and on ſounding in the very ſpot where it had exiſted, and where the bank had been upwards of 20 feet high, I found 18 feet water. This alteration, in the courſe of the *Iſſamutty*, ſaves the traveller upwards of three miles.

diſtance is little more than a furlong; and as the village nearly fills the whole ſpace, boats paſs one ſide of it a conſiderable time before they come to the other; for the diſtance round is ſix miles. *See Plate* II. *fig.* 2.

But the moſt extraordinary of all the windings I met with, was near *Sibnibas*, where this river is projected into ſix diſtinct reaches, within the ſpace of a ſquare mile, forming a kind of *labyrinth*, ſomewhat reſembling the ſpiral form of the human ear. In this were three necks of land, the broadeſt of which little exceeded one furlong. *See Plate* II. *fig.* 3.

Every perſon who has travelled by water to the upper provinces, muſt remember the circuitous courſe of the *Baugrutty* river, and the extraordinary twiſt which it formerly had near *Plaſſey*, and alſo at *Rungamutty*,* and between *Coſſimbazar* and the city of *Moorſhudabad*. Some of theſe windings have been removed, by cutting canals acroſs the narrow necks of land, and theſe having been conſiderably widened and deepened by the ſtream, are now become the real bed of the river; the old channel being in ſuch caſes ſoon blocked up by ſands, and frequently by a ſolid bank acroſs the whole breadth of it. There is, however, no other advantage in making ſuch cuts, than that of rendering the paſſage ſomewhat ſhorter by water; for, in other reſpects, it is ſometimes attended with inconvenience to the natives who inhabit the banks of the rivers, and ſhould never be attempted, but when ſome valuable buildings, or lands, may be ſaved by it; and it is a queſtion worth conſidering, whether by ſhortening the courſe of any river, we may not render it leſs navigable; for the more a river winds, the ſlower will be its current, and conſequently its waters will not be drained off ſo ſoon.† Another effect

* See Plate III. figs. 1 and 2.

† See Mr. Mann's Treatiſe on Rivers and Canals, in the Philoſophical Tranſactions for 1779.

effect of the ſhortening of its courſe might be, that, owing to the greater rapidity of the current acting againſt the ſides in a looſe ſoil, it might too much enlarge the capacity of its bed, the effect of which would be to produce a proportionable degree of ſhallowneſs in the middle of the ſtream.* I cannot ſay that this has been the caſe at any of the places where cuts have hitherto been made; but it is not improbable that the greater velocity which they give to the current throughout, might produce ſuch an effect in other parts.

The end which is propoſed by cutting ſuch canals, is very often effected by nature alone; for the narrow iſthmus between the oppoſite reaches being gradually ſtraitened by the current waſhing away the bank on both ſides, it becomes at length too ſlender to reſiſt the preſſure of the waters in the rainy ſeaſon, and is burſt open.† This no ſooner happens, than the river widens the breach, and ſoon renders it ſufficiently capacious for the paſſage of the whole of its waters; in which caſe, the old circuitous channel is abandoned, and being ſoon ſhut up at both ends, in the manner pointed out above, continues in the form of a ſtagnated *jeel* or pool. I have ſeen ſeveral of theſe *jeels* near the banks of the *Coſſimbazar* and *Iſſamutty* rivers, ſome of which appeared to have exiſted many years; for they are not ſo liable to be filled up as the deſerted reaches of the Ganges, whoſe waters during the high floods are impregnated with a much greater quantity of ſand and mud; and as in a hot climate, the effluvia which ariſe from all ſtagnated waters muſt neceſſarily infect the air,‡ this reaſon alone ſhould ſuffice to deter us

* The great breadth of the *Coſſimbazar* river at *Moorſhudabad*, is the principal cauſe of its ſhallowneſs at that place.

† See Plate II. fig. 1; and the Note in p. 25.

‡ The *Motijil* lake was formerly one of the windings of the *Coſſimbazar* river.—See Major Rennell's Memoirs. Another of theſe ſwamps, or one which might poſſibly have been a part of that river at ſome remote period, now exiſts near *Burrampoor*; and an attempt, though ineffectual, was lately made to drain it, on account of its unwholeſome exhalations.

us from anticipating nature in a matter which, with ſuch apparent diſadvantages, has nothing more to recommend it, than the ſhortening by a few miles he navigation of a river.

The reaches of the ſmall rivers are not all equally winding, and liable to change; but ſome are found to run with tolerable ſtraightneſs for ſeveral miles. In ſuch parts, their channels appear to have been permanently ſettled for ages, and to have every appearance of continuing ſo; for the current proceeding at a ſlow and ſteady rate, in a direction parallel to the ſhores, does not encroach upon the banks, which are here generally ſloping, and firm. The ſites of many of the principal towns, and villages, along their banks, have been eſtabliſhed on ſuch ſpots; as *Moorſhudabad*, *Churkah*, *Chowragatchy*, *Mutyaree*, *Dyahaut*, and ſome others on the *Baugrutty*; and *Bungoung*, *Marole*, and *Taldahy*, on the *Iſſamutty*. Nor is it eaſy to conceive any thing more beautiful than the view of ſome of theſe reaches, particularly where the banks are ſhaded by large trees, and enriched with temples, *gauts*, and other buildings, or ſometimes clothed with verdure down to the water's edge.

At the turning between the ſeveral reaches, we frequently find large pools, where the water is conſiderably deeper, and where alſo the breadth of the channel is much greater than in other parts. I am inclined to think, that theſe are not always produced by the mere operation of the current, but are ſometimes owing to cavities, or ſmall lakes, which exiſted before the river, by the ſhifting of its bed, had worked a paſſage through them; particularly as in ſome we find a flat or ſhelving ſhore on the concave or outer ſide of the pool, and a ſteep jutting point at the oppoſite angle, which is the very reverſe of what is produced by the natural agency of the ſtream; for in other places we uſually find the ſteep bank deepeſt water, and conſequently the greateſt velocity of the current

current on the concave ſide of the bank, while the oppoſite ſhore is ſhelving, and the water frequently ſo ſhallow that boats cannot approach it.

ALONG the banks of the *Iſſamutty* river, and in a few inſtances in the courſe of the *Baugrutty*, the ſhelving points which are formed at the angles between the reaches, are over-run with thick *jungles* of long graſs, which are the uſual haunts of tygers, wild buffaloes, and other animals. But this is more commonly the caſe along the banks of the former, where the country is not only leſs cultivated, but where the more intricate windings of that river afford greater ſhelter to wild beaſts.*

THE deepeſt water in theſe rivers is uſually found under the high banks, and at the angles between the ſeveral reaches; but in the ſtraight reaches, where the banks are ſloping, and the river is of a moderate breadth, the greateſt depth will always be found in the middle of the channel. I have frequently ſounded upwards of 30 feet in the *Iſſamutty*; but theſe great depths of the ſtream are of little avail, not being general; for in other parts where that river expands itſelf over a broad and ſandy bed, or where the fiſhermen drive bamboos, and draw their nets acroſs the channel, obſtructing the current, and cauſing a conſiderable accumulation of ſand, the water frequently ſhoals to two feet, or leſs. The ſame cauſes operate to render the *Jellinghy* and *Baugrutty* unnavigable in the dry ſeaſon; but in a ſtill greater degree, owing to the greater width of their channels.

HAVING now deſcribed generally the nature of the ſmall rivers and branches of the Ganges, I ſhall offer a few

* In theſe ſpots, hares, partridges, and other game, abound; but it is difficult or dangerous to attempt to ſtart them without elephants; nor is it neceſſary to do ſo, if the object of the ſportſman is merely to kill game for his table; for in the vicinity of the plantations, and along the ſkirts of the *jungles*, he will frequently find enough to ſatisfy him, without the danger of encountering a tyger.

a few hints as to the poſſibility or practicability of rendering the latter navigable at all ſeaſons, the importance of which object, if it could be attained, muſt be obvious.

The principal cauſes which obſtruct the navigation of theſe rivers, may be reduced to three: firſt, the quantity of ſands which are occaſionally thrown into their beds by the Ganges; ſecondly, the too great breadth of their channels in ſundry parts where there is not a proportionable depth; and thirdly, the caſual obſtructions which are thrown in the way of the ſtream by the fiſhermen. The firſt of theſe, it will readily be conceived, can never be prevented; but ſo long as theſe rivers continue to be the outlets of the Ganges, and to drain off a conſiderable portion of its waters, there will always be a ſtream throughout their channels during the whole year, however ſcanty it may be in ſome parts. I have never, at leaſt, known an inſtance of their being left dry in any part of their beds; excepting the *Jellinghy*, the old entrance to which, as I have mentioned before, had been entirely ſhut up, but which continues, notwithſtanding, to receive a ſupply of water from the *Culcullia*, and to maintain its communication with the Ganges through that channel.

As the ſhallows, which are produced from the cauſes above-mentioned, are only partial, affecting only in a ſmall degree, comparatively with their lengths, the channels of theſe rivers, it might be poſſible to counteract them in ſuch a manner as to produce a more equal diſtribution of water; and as the depth which would be requiſite for boats of a moderate burthen is inconſiderable, perhaps it might be effected with much leſs labour and expence, than might at firſt be imagined.

I was led to this ſuppoſition, from frequently ſeeing that the mere operation of dragging by force, a boat,

or

or budgerow, through any of the ſhallows, tended, by ſtirring up the ſands, to deepen the channel. If, therefore, round or flat-bottomed boats can produce ſuch an effect, in how much greater a degree might it not be done by means of a machine conſtructed for the purpoſe, which might be dragged to and fro through the ſhallow place, until a ſufficient depth of water ſhould be obtained for the paſſage of boats. If ſuch machines, which might be contrived ſomewhat in the form of a large iron rake, and occaſionally to go on wheels, were to be ſtationed at the ſeveral villages, or towns, in the vicinity of the ſhallows, it is poſſible that the *Zemeendars* might be induced, for a moderate conſideration, to furniſh people, or cattle, to put them in motion, whenſoever it might be neceſſary.*

With regard to the too great breadth of the channel, it would not ſo eaſily be remedied; but as the ſhallows which are produced from this cauſe, are few in number, and are only to be met with in ſome of the long reaches, as at *Moorſhudabad*, and *Bullcah*, it would be worth while to try how far, by filling up a part of the channel, we could prevent the expanſion of the ſtream; and, by confining it within certain limits, could accelerate the motion and depth of the water.

The laſt cauſe of accumulation of ſand and ſhallowneſs, might be prevented, by prohibiting the natives from driving bamboos acroſs the channel for the purpoſes of fiſhing; as they have many other ways of catching fiſh, without detriment to the navigation of theſe rivers.

II. On

* Since this paper was written, a proposal has been submitted to the Government, by the Author, for attempting to keep open the *Coſſimbazar* river, or *Jellinghy*, during the dry ſeaſon.

II.

ON SINGHALA, OR CEYLON,

AND THE

Doctrines of Bhooddha.

FROM THE BOOKS OF THE SINGHALAIS.

BY

CAPTAIN MAHONY.

ACCORDING to the opinions of the *Singhalais*, and from what appears in their writings, the univerſe periſhed ten different times, and by a wonderful operation of nature was as often produced a-new. For the government of the world at thoſe different periods, there were 22 BHOODDHAS, a proportionate number of whom belonged to each period. Beſides this, the *Singhalais* aſſert, from record, the total deſtruction and regeneration of the univerſe many other times: the written authorities for which are no longer to be found.

For the government of the preſent univerſe, which is to be conſidered in addition to thoſe above ſtated, five BHOODDHAS are ſpecified; four of whom have already appeared;—KAKOOSANDEH BHOODDHA, KONAGANMEH B—, KASERJEPPEH B—, and GAUTEMEH B—; and the fifth, MAITREE B—, is ſtill to come. This laſt BHOODDHA will be born of a Braminee woman: and though the place of a BHOODDHA is now vacant in the world, yet there exiſts a SAHAMPATTU MAHA BRACHMA, or Supreme of all the Gods, who has it under his peculiar guidance. The laſt of the above-mentioned four BHOODDHAS (GAUTEMEH B—) is the one whoſe religion now prevails in *Ceylon*, and of whom it is here intended to make ſome mention.

THE

THE word BHOODDHA, in the *Palee* and *Singhalai* languages, implies, *Univerſal Knowledge or Holineſs;* alſo *a Saint ſuperior to all the Saints, even to the God* MAIA BRACHMA; and is underſtood in theſe various ſenſes by the natives of *Ceylon.*

THE BHOODDHISTS ſpeak of 26 heavens, which they divide in the following manner.

1ſt, The *Deveh Loke*, conſiſting of 6: 2d, the *Brachmah Loke*, conſiſting of 16; 5 of which are conſidered as Triumphant Heavens: and 3d, the *Arroopeh Loke*, conſiſting of 4. They ſay of the virtuous, "That they do not enjoy the reward of their good "deeds until after having repeatedly died, and ap- "peared as often in the ſix firſt heavens, called *Deveh* "*Loke;* in order to be born again, in the world, to "great wealth and conſequence: and having, at "length, enjoyed a fore taſte of bliſs in the 11 infe- "rior *Brachmah Lokes*, they aſcend the five ſuperior "*Brachmah Lokes*, or Triumphant Heavens, where "tranſmigration ends, and where they enjoy the full- "neſs of glory, and the pureſt happineſs."

BHOODDHA, before his appearance as man, was a God, and the Supreme of all the Gods. At the ſolicitations of many of the Gods, he deſcended on earth, and was frequently born as a man, in which character he exerciſed every poſſible virtue, by extraordinary inſtances of ſelf-denial and piety. He was at length born* of MAHAMAYA DEVEE, after a pregnancy of 10 months, and had for father SOODDODE'NEH RAJA. He lived happily with his queen YASSODERA, and 40,000 concubines, for 31 years. The ſix next he paſſed in the midſt of wilderneſſes, qualifying himſelf to be a BHOODDHA. At the cloſe of this period, his calling became manifeſt to the world, and he

* In the kingdom or country called *Dumba Deeva, Madda Déſé*, and the city of *Kimbooi-wat-pooree.*

exercised his functions as BHOODDHA for 45 years. He died in *Coofeemarapooree*, at the Court of MALLELEH RAJA, Tuesday, the 15th of May; from which period the BHOODDHA WAROOSEH, or æra of BHOODDHA, is dated, which now (A. C. 1797) amounts to 2339 years.

BHOODDHA is not, properly speaking, considered as a god, but as having been born man, and in the end of time arrived at the dignity of a BHOODDHA, on account of his great virtues, and extraordinary good qualities. The title of BHOODDHA was not conferred on him by any superior power; he adopted it by his own sovereign will, in the same manner as he became man, both of which events were predicted ages before. BHOODDHA, after his death, ascended to the Hall of Glory, called *Mooktzé*, otherwise *Nirgoowané*, which is a place above, and exceeding in magnificence, the 26th heaven: there he will live for ever, in happiness and incorruptibility, never to be born again in the world; where his doctrine is at present extant, and will continue in all its splendor for 5000 years, according to his own prophecy. Long after the lapse of this period of 5000 years, another BHOODDHA, named MAITREE BHOODDHA, will be born. The direction or vicegerency of MAHA BRACHMA, who, as the Supreme of all the Gods, has the particular guardianship of the world, will cease after an infinite number of ages, when the universe will perish, and another succeed to it. MAHA BRACHMA will then advance by degrees through 17 heavens, which are above the nine, in the uppermost of which he now resides, until he at length acquires all the qualifications to become a BHOODDHA.

THE learned *Singhalais* do not acknowledge, in their writings, a Supreme Being, presiding over, and the author of, the universe. They advert only to a SAHAMPATTEE MAHA BRACHMA, who is the first and Supreme of all the Gods, and say, that he, as well as the host

hoſt of Gods inferior to him, and their attendants, have neither fleſh or bones, nor bodies poſſeſſing any degree of conſiſtency, though apparently with hair on their heads, and teeth in their mouths: and their ſkins are impregnated with the moſt luminous and brilliant qualities. They aſſert a firſt Cauſe, however, under the vague denomination of *Nature*.

In ſupport of their denial of a Supreme Power, who created heaven and earth, they urge, "that if there exiſted ſuch a creator, the world would not periſh, and be annihilated; on the contrary, he would be careful to guard it in ſafety, and preſerve it from corruptibility." In the firſt inſtance, Bhooddha interferes in the government of the world; next to him, Sahampattee Maha Brachma; and afterwards the reſpective Gods, as they are, by their relative qualifications, empowered.

The world, ſay they, periſhed frequently in former times, and was produced a-new by the operations of the above power: Gods and men from the ſame ſource. The latter, on dying, aſcend the ſix Inferior Heavens, or *Devch Loke*; are judged according to their merits, by one of the moſt inferior Gods, named Yammeh Raja, in the lower heaven, *Pavenirm Mitchwaſſch warteyeh*, and regenerate of themſelves, on the earth, either as men or brutes; which regeneration continues until they arrive at the *Brachmah Loke*, or the Heavens of the Superior Gods; and ſo on, by degrees, at the Triumphant Heavens, until they at length reach the Supreme Heaven, or *Arroopeh Loke*. Properly ſpeaking, tranſmigration takes place with thoſe only who aſcend the *Devch Loke*.

In the manifeſted doctrine of Bhooddha, there is no mention of created ſouls. The learned treat but of a breath of life in man, which they compare to a leech, that firſt attaches itſelf to a body

with its fore part, previous to giving up his hold with the hinder part. Therefore they ſay, "the body does not die before this breath of life has fixed itſelf in another, whether from a fore-knowledge of its being about to aſcend the heavens, or to undergo the pains of everlaſting or temporary damnation in hell." That which is termed the breath of life, is deemed "immortal."

THE *Singhalais* ſpeak not further of what is underſtood by us under the term of Paradiſe, than that there is a place reſerved for the bleſſed, free from all ſin, full of all joy, glory and contentment. But *Nirgowané*, otherwiſe called *Mooktzé*, ſignifying a Hall of Glory, where the deceaſed BHOODDHAS are ſuppoſed to be, is, according to the teſtimony of GAUTEMEH BHOODDHA, ſituated, as already noticed, above the higheſt or 26th heaven, *Neweh Sanja Jatténé*, the ſeat of the moſt perfect and ſupreme bliſs. Hell, on the contrary, is ſuppoſed to be beneath the loweſt extremity of the earth, with waters again beneath it, where the moſt dreadful tempeſts rage without intermiſſion.

THE earth, or this world, called *Manooſpeh Loke*, and the Inferior Heaven, *Katoormaha Rajee Keyeh*, are under the ſub-direction of the God SAKKEREH:* he again delegates his authority to four other Gods immediately ſubjected to him, who reſpectively guard the four quarters, or four parts, into which the *Singhalais*, in their ſyſtem, divide the earth. DIRTHEH RASHTEREH preſides over the Eaſt, called *Poorweh Weedéſeyeh*: WEEROODHE' the South, *Jamboodweepeeh*: WEEROOPAAK SERREH, the Weſt, *Apperehgodaneh*: and WAYSERREH WENNEH, the North, *Ootoorookooroo Dewehinneh*. None but Gods can paſs from any of theſe worlds, or diviſions of the world, to the other. One compriſes our known earth of Europe,

* He is beſides commonly called *Sekkercho, Sekkereka, Sekkereh Deree Raja.*

rope, Aſia, Africa, and America, and is termed by them, *Jamboodweepeh.* Each is ſuppoſed to be reflected upon by a precious ſtone in the heavens, through the medium of which, the ſun and moon emit their luſtre: the blue ſapphire is aſcribed to ours; the white ſapphire, ruby, and topaz, to the other three. A principal duty of theſe Gods, is, to guard their ſuperior God, SAKKEREH, againſt the machinations of his chief and moſt powerful enemy, the God WE'PE'CHITTEE ASSOOREENDREHYA, who reſides beneath the Sea, in a lower world, termed *Aſſoorehloke.* Then follows their care to the parts of the world confided to them. On the day of the new moon, that of the firſt quarter, and on the full, they inquire by their ſervants, their male children, and latterly by themſelves, into the conduct of mankind; the reſult of which inquiries they report to the great council of SAKKEREH, conſiſting of himſelf and 32 members, (inferior Gods:) the extremes of good and bad report of the conduct of mortals, are cauſes of the utmoſt concern, or moſt unbounded joy, to this aſſembly.

THE *Singhalais* aſſert, as manifeſted by BHOODDHA, that there are 120,535 inferior Gods belonging to the lower heavens and the earth; beſides innumerable *Kombaendeyos*, or angels; but the former, as well as the latter, are ſubject to the controul of ſuperior Gods. They arrange the characters in their mythology as follows:

1ſt, Bhooddha.
2d, Maha Brachma.
3d, Sakkereh.
4th, Sakkereh's 32 Counſellers.
5th, The 4 Gods, guardians of the 4 quarters of the world.
6th, The other inferior Gods of the heavens.
7th, Kombaendeyos, or angels.
8th, The Gods who reſide on earth, and their ſervants.

DIEPANKEREH BHOODDHA was one of the twenty-two BHOODDHAS formerly alluded to, and held the firſt rank among them. His name is frequently mentioned in the books now extant among the *Singhalais;* and hey, from many conſiderations, hold him in peculiar veneration. He was famed for the uncommon beauty of his perſon; and the followers of the true doctrine were more numerous in his days, than during the government of other BHOODDHAS in thoſe remote periods.

GAUTEMEH BHOODDHA is acknowledged by the *Singhalais*, to be the ſame holy character termed by the *Siameſe*, SOMMONOKODOM, and POOTISAT. SOMMONO GAUTEMEH, is, however, according to the former, the proper mode or writing the firſt appellation. SOMMONO, in the *Palee* language, implies a renowned Saint, whoſe garb, as well as his actions, marks his character: in many ſenſes it is ſynonimous with BHOODDHA. GATUIMEH, or GAUTIMO, (as it is occaſionally pronounced by thoſe from whom I caught the ſound,) is a proper name, pertaining to a perſon of ancient and illuſtrious deſcent. BHOODDISAT, or POODISATWEYO, is a title given to thoſe in heaven deſtined to become BHOODDHAS.

THE *Palee* is the language in which BHOODDHA is ſaid to have preached his doctrine, and manifeſted his law. This language is alſo termed, by the learned *Singhalais*, the *Magedee* and *Moola Baſha; baſha* being the *Singhalais* for language. The principal and moſt holy code among the *Singhalais*, and that which may be termed their Bible, appears to be the *Abidarmeh Pitékeh Sattappré Karrenee*. This book is written in the above dialect, and may be had at the capital of *Candia:* at leaſt it is in the poſſeſſion of the learned there. A prieſt of the religion of BHOODDHA, whom I queſtioned concerning the *Védas* and *Pooraans* of the Hindoos, and whether the book juſt mentioned had any relation to them, replied, "The *Védas* are books

in

" in the poſſeſſion of, and taught by, the *Brahmines;* " they contain the principles of every ſcience, but " treat not of theology. We poſſeſs many books of " the ſame tendency, and equally profound, in the " *Palee* language, ſome of which have been tranſlated " into the *Singhalais.* We have no knowledge of the " *Pooraans.*" I then urged the real contents of the *Védas*, that they were interſperſed with ſpeculations on metaphyſics, and diſcourſes on the being and attributes of God, and were conſidered of divine origin. Of the *Pooraans*, I added, that they compriſed a variety of mythological hiſtories, from the creation to the incarnation of BHOODDHA.

ANY further acquaintance with theſe books, than what has been already mentioned, was diſclaimed. But as to the ſuppoſed incarnation of BHOODDHA, " The " Hindoos (rejoined the Prieſt) muſt ſurely be little " acquainted with this ſubject, by their alluſion to " only one. BHOODDHA (if they mean BHOODDHA " DHERMA RAJA) became man, and appeared as ſuch " in the world at different periods, during ages, before " he had qualified himſelf to be a BHOODDHA. Theſe " various incarnations took place by his own ſupreme " will and pleaſure, and in conſequence of his ſu- " perior qualifications and merits. I am therefore in- " clined to believe, that the Hindoos, who thus ſpeak " of the incarnation of a BHOODDHA, cannot allude " to him whoſe religion and law I preach, and who is " now a reſident of the Hall of Glory, ſituated above " the 26th heaven."

THE temples of BHOODDHA are properly called *Booddeſtaneh*, *Siddeſtaneh*, and *Maleegawa.* Theſe epithets are, however, ſeldom uſed, when ſpeaking of ſuch places: *Vihare*, and *Viharagee*, which ſtrictly mean the habitations of the prieſts, that are always built cloſe to the temples dedicated to BHOODDHA, are the moſt general.

THE religion of BHOODDHA, as far as I have had any inſight into it, ſeems to be founded in a mild and ſimple morality. BHOODDHA has taken for his principles, Wiſdom, Juſtice, and Benevolence;* from which principles emanate Ten Commandments, held by his followers as the true and only rule of their conduct. He places them under three heads; thought, word, and deed;† and it may be ſaid, that the ſpirit of them is becoming, and well ſuited to him whoſe mild nature was firſt ſhocked at the ſacrifice of cattle. Theſe commandments compriſe what is underſtood by the moral law, which has been generally preached by all the BHOODDHAS in different countries; but chiefly by the laſt, or GAUTEMEH BHOODDHA, in the empire of Raja GAHA NOOWEREH. They are contained in a code of laws written in the *Palee* language, called *Dikſangeeyeh.*

THE BHOODDHISTS have prayers adapted to circumſtances, which are uſed privately in their houſes, and publicly in preſence of the congregation. They were firſt recorded by the King WATTEH GEMMOONOO ABEYENAJEH, as regularly handed down from BHOODDHA, in whoſe days the art of writing was not known. BHOODDHISTS are obliged to pray three times a day, about five o'clock in the morning, at noon, and towards the fall of night. Their devotions are addreſſed to BHOODDHA and his RAHATOONS, (Apoſtles,) with a religious reſpect for his code of laws, and the relics both of him and the RAHATOONS. The reſpect afforded to the relics, is in memory of the characters to which they belonged, without aſcribing to them any ſupernatural virtue. Four days in the month are dedicated to public worſhip, the four firſt days of the changes of the moon, when thoſe who are able attend at the temples. There are no other public days of feſtival or thankſgiving: all are, however, at liberty to

* *Singalese. Bhooddha, Dermah, Sangeh.*

† *Singalese. Hittenema, Keryenema, Kerrenema.*——*Palee. Manneshet, Waak, Kayeh.*

to ſelect ſuch day for themſelves, and this they particularize by acts of devotion, conſiſting in faſting, prayer, and forming reſolutions for their future good conduct; all which devout acts are addreſſed to their *Saviour* BHOODDHA, &c.

IT is cuſtomary for the pious, who attend at the temples more regularly, to make offerings at the altar. Before the hour of 11 A. M. dreſſed victuals may be introduced, but not after that hour; flowers only can then be preſented. The victuals are generally eaten by the prieſts, or their attendants, and form a principal part of their reſources.

THERE is one character in the church ſuperior to all, who is diſtinguiſhed by name, and the duties of his office: he is ſtiled DAMMAH CANDEH MAHA NAYEKEH.

DURING the reign of the Portugueſe in *Ceylon*, the religion of BHOODDHA was much perſecuted, and became in conſequence neglected, and almoſt unknown, even to its votaries. When the Dutch conquered the iſland, greater liberties being granted to the followers of BHOODDHA, the prieſts acquired ſome degree of light, and with the aſſiſtance of learned men ſent from *Siam*, religion again began to flouriſh. The high-prieſt, about this time, was a perſon of extenſive learning, and great piety. In the former he exceeded the very men ſent from *Siam* to inſtruct him. His ſuperior talents gained him the title of SREEHNANKEREH SANGA RAJA, which was granted him by the King of *Siam* and his high-prieſt conjointly, and confirmed by the King of *Candia*. Since the death of SANGA RAJA, there has been no perſon of his rank; none have been found of ſufficient learning. For the ordination of a prieſt, a council is aſſembled, conſiſting of the high-prieſt, with thirty others of learning, and

and the two miniſters of ſtate. The perſon intended for orders, being previouſly examined, and deemed, in every reſpect, fit to fill the character of prieſt, is introduced into this aſſembly, and then aſked, if willing to conform to the different duties required of him; and whether he deſires ardently to enter into holy orders. On anſwering in the affirmative, he is ſtripped of the clothes he wore at entering, and receives, from the hands of two prieſts, the robes belonging to his new character. He is before this veſted with inferior rank and powers, which can be granted by the generality of Temples; but before this council only, can he be made a prieſt, or *Terrunaſſeh*. He muſt be perfect in all his limbs, and not under twenty years of age; in addition to which, good conduct and learning are the only requiſites for prieſthood. A prieſt is bound to celibacy: but when any one wiſhes no longer to continue in orders, he has it at his option to reſign, at a meeting of the prieſts of his diſtrict, which takes place monthly, either at the new or full moon; ſometimes at both. Quitting orders in this manner is not deemed a diſgrace; but to be diſmiſſed for improper conduct, is looked upon as the greateſt of all ignominy. Various are the modes by which they incur guilt: among ſuch, the killing even a fly; connexion, or a wiſh for ſuch, with women; any uſe of ſtrong liquor: theft, of the moſt harmleſs kind, or a lie, may be principally noted. They can eat once or twice a day, according to the promiſe made at ordaining: it is neceſſary, however, that their meals ſhould be between ſun-riſe and 11 o'clock A. M. After the latter hour no prieſt can eat, but may drink. The prieſts of BHOODDHA live upon charity, and by their law, are allowed to eat of every ſpecies of food offered to them in that way. Was a prieſt, however, to enter a houſe, and a fowl to be killed purpoſely for him, then would he be culpable: for the law of BHOODDHA forbids the killing of any animal. The BHOODDHISTS of *Ceylon* never eat of beef; but the prohibition, if ſuch may be deemed the cauſe, pertains

pertains not to their religion. A certain King of *Ceylon*, at a remote period, is ſaid to have iſſued a mandate to that effect, in conſequence of the unuſual expenditure of butter he had occaſion for, to celebrate a feſtival of thankſgiving to BHOODDHA: the allowing of a cow to be killed, was, by that order, death to the owner, though he had no ſhare in the act. Such, the *Singhalais* ſay, was the earlieſt cauſe of the above cuſtom; which, however, is aſcribed by many, to their gratitude towards the animal. Be this as it may, they certainly refrain from the uſe of ſuch food as ſtrictly as the Hindoos, with this difference in their prejudices, that they have no objection to ſeeing, or touching, the fleſh of a cow; nor do they object to the uſe we make of it. The King is, in general, obliged to conſult with the high-prieſt on all matters of moment. His advice is frequently taken, and ſecrets communicated to him, when the miniſters are neither conſulted nor truſted.

A ſpecies of confirmation is enjoined by the law of BHOODDHA, termed *Sarana Sieleh*. The ceremony is ſhort, and ſimple. It includes nothing more than a confeſſion of, and a formal introduction into, the faith; which is concluded by a bleſſing from the prieſt, expreſſing his wiſhes that BHOODDHA, his RAHATOONS, and doctrine, may be the means of everlaſting happineſs to the perſon initiated.

MATRIMONY (called, in *Singhalais*, *Magooleh*, and in *Palee*, *Kalianch Mangalleh*) takes place in the following manner.

THE parents, on both ſides, go alike to demand a huſband or wife for their child. If the parties agree, a day is fixed upon, when the relations aſſemble in the houſe of the bridegroom, to repair together to that of the bride. Previous to ſetting out, the man ſends the woman a complete aſſortment of

of neceſſaries for dreſs: alſo to the mother, a piece of white cloth, and one of the ſame deſcription to the waſherwoman. He likewiſe ſends ſeven *Kaddehs** of different ſorts of eatables; and a *Taddeh*, which is called *Geeramool Taddeh*,† containing a branch of ripe *plantains*,‡ with a variety of victuals; a *box for beetle-nut*;‖ *one for chunam*;§ a pair of *ſciſſars*,** to cut the beetle-nut; and the requiſite quantity of *chunam*.††

All thoſe articles being ſent to the houſe of the female, the parties already mentioned repair there. A large table is placed in the centre of the room, covered over with a white cloth, called *Magool poroowch*: both extremities of the apartment are in like manner ornamented with cloth. The company, conſiſting of relations only, having entered, the young couple advance towards each other from oppoſite ends of the room; the female attended by a younger brother, whoſe deficiency is to be ſupplied by another relation beneath her in years. The man and woman having met in the centre of the room, the brother, or relation, accompanying the woman, waſhes the right foot of the intended huſband; and the latter puts a gold ring on a finger of the hand with which he is waſhed. Then the two uncles, or next neareſt relations to the contracting parties, tie a thread round the little fingers of their right hands, thus uniting them; after which, the new married woman dreſſes herſelf in the clothes her huſband had ſent her.

The father and mother of the bride make ſeven preſents to the bridegroom, viz. an upper dreſs, called, by the *Singhalais*, *Jouan hettee*;‡‡ a bonnet;

* A load carried in the ſtile of bangee, ſuspended to the extremities of a bamboo. *Magool Kadd* ſignifies the burthens (viands) for the feaſt.

† *Geeramool* ſignifies principal, or of chief note: and *Taddeh*, a burthen carried by two or four.

‡ *Kehelken.* ‖ *Boolut payeh.* § *Keeleté.* ** *Geeré.* †† *Hoonoo.*

‡‡ The upper dress worn by the *Candians*, with puffed sleeves, reaching the elbow; the body part as far down as the navel.

net;* a ring;† a cloth to be worn below;‡ a firelock;‖ 22 buttons for his dreſs;§ a pin,** ſuch as they uſe, with a ſmall knife at one end, either of gold or ſilver.

EXTRACT FROM THE *MAHA RAJA WALLIEH*, A SINGHALAIS HISTORY.

CHAPTER VI.

To the right of the *Bogaha* tree†† lies a country called *Kalleengoo Rattehgooratteh*, where there reigned a king named KALLINGOO RAJE. He had a daughter, whom he gave in marriage to the Emperor of *Waggooratteh*, ſtiled WAGGOO RAJE. The Empreſs, his wife, being brought to bed of a daughter, he called together the aſtrologers, to calculate her deſtiny: and it was decreed by them, that however careful the Emperor might be of her ſafety, this daughter, when arrived at maturity, would be taken away from him by a Lion.

THE Emperor, alarmed at the intelligence, haſtened to ſecure the Princeſs by every poſſible means. He placed about her perſon numberleſs ſervants; and, for greater ſafety, cauſed her to be bred up in an apartment ſurrounded by guards. IT

* *Toppich.* This word, I imagine, they borrowed from the Portuguese.
† *Moodchirroowch.* ‡ *Gindangchtoopotich.* ‖ *Tooukoowch.*
§ *Bottams.* ** *Oolkatoopihich.*

†† This is the tree the *Siamese* call *Prasi Maha Pout*: it is held alike sacred by them and the *Singhalais*. The latter term it, by way of excellence, *Sree Maha Boden Wahangsé*. It was against this tree that BHOODDHA leaned when he first took upon himself his divine character. A branch of the original tree is said to have been brought to *Ceylon* in a miraculous manner, and planted at *Annooradhepoorch Noowench*: where to this day a tree of that deſcription is worſhipped, and thought to poſſeſs extraordinary virtues. The *Bogaha*, or tree of BHOODDHA, is that, I think, called, in Hindoostan, the *Peepul*, (*Ficus Religiosa.*) a ſpecies of banian, with heart-like and pointed leaf. The *Singhalais*, when deſcribing the different countries they pretend to a knowledge of, make this tree the central point, and determine the poſition of the place by its relative ſituation.

It happened, one night, that this Princeſs took the opportunity of her attendants ſleeping, to evade their vigilance, and make her eſcape; which ſhe did by opening the door of her apartment, and getting out on the terrace: from thence ſhe jumped into the ſtreet. This ſtreet being a place of general reſort for merchants, ſhe chanced to fall in with ſome perſons of that deſcription, who were juſt ſetting out for a diſtant country, and joined them. Having reached the land of *Ladeh Deſéh*, in their paſſage through a thick wood, a Lion darted out, and cauſed all to run off, except the Princeſs, who felt herſelf unable to move. She was ſeized by the Lion, who carried her to the furtheſt extremity of the wood, where he lived with her till ſhe produced two children; the firſt a ſon, and then a daughter.

When thoſe children had acquired the age of reaſon, they uſed frequently to conſider among themſelves, how it came to paſs that their father differed ſo widely in features from their mother and them, and at length addreſſed their mother on the ſubject. She informed them, that their father was a Lion; and on being again aſked whence it came that they had a Lion for their father, ſhe replied, by making them acquainted with the whole of her ſtory, which the ſon had no ſooner heard, than he began to conſider on the means of eſcaping from this place, with his mother and ſiſter. Occupied with this idea, he one day followed his father, to obſerve where he went, and for what purpoſe: he ſaw that he made very conſiderable bounds, and travelled upwards of 150 leagues; the next time, therefore, that his father ſet out on a like excurſion, he carried away his mother and ſiſter. They fled towards the country of his mother, where her brother reigned, having ſucceeded his father, and on their arrival, were received by the King with every demonſtration of joy.

The

THE Lion, at his return home, was extremely afflicted at the loſs of his wife and children, and ſhortly after became furious. Having ſcented out the track they had taken, he ſoon arrived in the neighbourhood of the place where they reſided, and began by attacking and killing every perſon he met with. The inhabitants aſſembled, and carried their complaints to the King, of a Lion that infeſted the country, and put all to death that came in his way. The King, in conſequence of this repreſentation, ordered a number of people to be ſent out in purſuit of the Lion: but their efforts were of no avail; his tremendous roar inſtilled diſmay into all who attempted to approach him; and ſuch as he was able to lay hold of, he inſtantly killed.

THE King then declared publicly his determination to ſhare his kingdom and treaſures with the perſon who would put this Lion to death; upon which the very ſon of the Lion avowed himſelf a candidate for the reward, and pledged himſelf to kill him. Taking with him his bow and arrows, he repaired to the place where the Lion was; and the moment he perceived him, let fly an arrow that pierced his right fore-leg: but the Lion hearing *then* the voice of his ſon, was inſenſible of pain. A ſecond arrow entering the left leg, worked up his rage, and he was about to vent it, when a third arrow paſſed through his head, and brought him to the ground. In falling, he called out, "Ah, my ſon!" and deſired him to approach, which the ſon doing, he placed his head on his knees, and during his laſt groans, uttered expreſſions fraught with tenderneſs for his wife and daughter, to whom he charged his ſon to convey them: he then expired.

THE ſon cut off his head; and taking it with him to the palace, preſented it to the King; who, according to promiſe, ſhared his kingdom and treaſures with him.

IN

In a part of the country that came to his ſhare, lay that of Ladeh Deſéh, where his mother had formerly been taken off by the Lion. Here he built a magnificent palace, and afterwards gave to the whole of his poſſeſſions, the name of Singhéba Noowereh; and having become King, he took the name of SINGHE'BA* RAJAROOWOO; and gave to his ſiſter, whom he married, that of SINGHE' WALLEE COMMAREE.

THIS Queen had iſſue ſixteen times, at each of which ſhe brought forth two ſons. Her firſt came into the world under the planet *Mooweh Sreeſceh Nékéteh*; the hour of his birth was termed *Gooroogch Horaweh*, and he received the name of VIJEE SINGHE'BA COMMAROO. The ſame day were alſo born 700 male children in the kingdom of *Singhéba Noowereh*. Theſe 700 children, when arrived at manhood, became the conſtant companions of VIJEE SINGHE'BA COMMAROO; and, in concert with him, were the ſource of much diſturbance in the country. The inhabitants united in complaining to the King of the improper conduct of his ſon, which led to the diſgrace of the young Prince, and ſo irritated his father, that he ordered him to leave his dominions.

VIJEE SINGHE'BA COMMAROO called together his 700 companions, and having explained to them his father's injunctions, they unanimouſly agreed to follow his fortune to ſome diſtant land. They accordingly all put to ſea, in a veſſel which the King permitted to be got ready for the occaſion.

AFTER having been at ſea a conſiderable time, they at length diſcovered the high land of *Ceylon*, called *Sammanalleh Sree Padé*,† and concluding

* *Singhéba* means Lion-tailed; *Singhalai*, Lion raced; the termination *lai*, being the *Singhalais* for blood.

† *Adam's Peak.*

ing, that beneath there muſt be an extenſive and fertile plain, it was determined to ſteer for it. They ſhortly after came to an anchor, and landed at a place to which they gave the name of *Tammench Totteh.** Here they found a tree, called *Noogeh gaha*, under which they ſheltered and reſted themſelves.

BEFORE the birth of BHOODDHA, the Iſland of *Ceylon* was known by the name of *Sree Lankawe*. In former times there was a mighty war in this iſland, termed *Rawena Jooddé;* after which it continued void of population for a term of 1845 years, being entirely overrun by malignant Spirits. BHOODDHA was then born; and, in due time, took on himſelf his holy character. He reſided in the Empire of RAJA GAHA NOOWEREH, near to the temple called *Wéloo Wama Ramée.* From thence he obſerved, with concern, that ſo fine a country ſhould be a prey to evil ſpirits and demons; and determined on expelling them from it. He arrived in the iſland, for that purpoſe, on a Thurſday, *(Brahaſpotinda,)* in the month of January, *(Doorootoo,)* when the planet *Roſſée Nekéteh* preſided, and took up his reſidence at a place called *Mayan Gannee.*

Here follows an account of the holy labours of BHOODDHA, during the three viſits he is ſuppoſed to have paid *Ceylon;* whereby he almoſt totally extirpated, or baniſhed to diſtant countries, the evil genii's that had infeſted the iſland. I have ſaid *almoſt*, as it appears VIJEE SINGHE'BA firſt married a female Demon, through whoſe means he was able to overcome the few that remained in *Ceylon*, after their firſt great overthrow by BHOODDHA. I add the following particulars of his laſt viſit.

* Now called *Mantott*, near *Manaar*.

BHOODDHA returned for the third time to *Ceylon*, fifteen years after his firſt viſit. He arrived on the day of the full moon of *Eſſéleh*, (July,) when the planet *Ootra Saleh Nekketing* preſided. He viſited ſixteen different places in a *Garda*, (minute,) placed his foot on the *Sammanelleh Sree Padé*, and from thence aſcended to Heaven, where he inſtructed the angels and apoſtles, and told them that his doctrines, or law, would exiſt in the world for 5500* years: and as the doctrines of three other BHOODDHAS had prevailed in *Ceylon* previous to its being overrun by evil Spirits, therefore was it that his was to be then promulgated there.

BHOODDHA afterwards addreſſed himſelf to SEKKEREH DEVEE ENDRYA, ſaying, "I cede unto you the "Iſland of *Ceylon*. A Prince of the name of VIJEE "SINGHE'BA COMMAROO will arrive there, with 700 "followers;" and giving him a thread and ſome bleſſed water, he added, "You will ſprinkle all thoſe people "with this water, and tie the thread round the Prince's "neck." He then called for an apoſtle named MIHENDOO TERROONASSE'E, and ſaid to him, "You will "eſtabliſh my law in the Iſland of *Ceylon*."

VIJEE SINGHE'BA, by means of the thread which BHOODDHA had ordered to be tied round his neck, is ſaid to have accompliſhed extraordinary deeds during the firſt days of his arrival; and afterwards to have been thereby enabled to transform into a rock, the female Demon, COWE'NEE JACKINEE, then his wife; that he might marry the Princeſs he had ſolicited for his Queen from the King of *Pandoowas ratteh*,† and who had then arrived with 700

* 5000 is the period mentioned in every other document I have ſeen on the ſubject

† Said to be on the Coaſt of Coromandel.

700 female followers, who became the wives of the 700 men that had accompanied the Prince to *Ceylon*.

VIJEE SINGHE'BA COMMAROO, after his marriage with the daughter of the King of *Pandoowas ratteh*, was crowned by the name of VIJEE SINGHE'BA RAJA ROOWO; and gave to his kingdom the name of *Tammenam noowereh*. This was the firſt eſtabliſhment in *Ceylon* after the period formerly mentioned of 1845 years, during which it is ſaid to have been overrun by Demons, &c.

DEWENEEPETISSEH RAJA was the firſt King of *Ceylon* who embraced the religion of BHOODDHA. Being fully inſtructed and verſed in the law, he received the baptiſm of BHOODDHA, called *Saranch Sieleh*, in the preſence of the apoſtle MIHENDOO.

DEWENEEPETISSEH RAJA was the ninth King after VIJEE RAJA. The arrival of the latter in *Ceylon*, is mentioned in many authorities to have happened ſeven days after the aſcenſion of BHOODDHA. However, others will have it, the Dutch particularly, that the event took place 350 years after the birth of our Saviour; and another claſs, Chriſtian natives of *Ceylon*, that VIJEE RAJA was crowned ſeventy-ſeven years after the birth of our Saviour. It would be vain to attempt reconciling thoſe various opinions; nor, indeed, can it be attempted, but through the medium of their reſpective authorities, with a knowledge of the language of each. Thoſe concerning BHOODDHA are, I imagine, the only records that can be ſought after with any probability of real advantage to general chronology: but ſtill it is to be queſ-

tioned, how far this BHOODDHA is the one of the Hindoos. The *Singhalais* have two æras: one, that already deſcribed of BHOODDHA; the other, the SOKKEH, or SAKERAJEH WAROOSEH, which dates from a period of 623 years after the aſcenſion of BHOODDHA; the laſt æra ſtands now at 1718. In all public papers that come from the Court of *Candia*, it is uſually obſerved, that both are inſerted. The *Sakeh Waroofeh* alludes to a date, at which there raged a famine in the iſland of *Ceylon*. This the writers of that time attributed to the impiety of the Emperor KOODA WALLEH GAMBA RAJA ROOWO, whoſe neglect of the religion of BHOODDHA is related in the *Maha Raja Wallieh*. A like event is ſaid to have taken place about the ſame time on the continent of India, owing to the murder of a Brahmin, by a king named SAGEL NOWEREH RAJA.

LEAWAWA, ſituated on the eaſt ſide of *Ceylon*, formerly, and for a very conſiderable period, furniſhed a great part of the *Candian* dominions with ſalt; nor were any attempts, either of the Portugueſe or Dutch, to attack the *Candians* in this quarter, ever ſeconded by the inhabitants, who almoſt on every other occaſion evinced a general want of loyalty and patriotiſm. This fidelity on the part of the inhabitants, has been owing entirely to the veneration and dread they entertain for the God of KADDEA GAMMA, whoſe temple is ſituated near to LEAWAWA.

THIS God is called by the *Singhalais*, KANDE KOOMAREYO; ſaid to have ſix heads, twelve hands, &c. &c. and to hold a variety of inſtruments, which are particularly deſcribed. He is repreſented both in a ſtanding poſture, and mounted on a peacock, in the act of flying. It is ſaid that BHOODDHA, happening to be for a few minutes in the Pagoda of *Kaddergama*,

KANDE

KANDE KOOMAREYO threw himſelf at his feet, and obtained from him extraordinary powers; which, among other things, enabled him to cure all diſeaſes, particularly thoſe of the blood royal, and to perform various other miracles. BHOODDHA, at the ſame time, enjoined that he ſhould not receive divine honors; and thoſe which are now offered up at his temple, have been introduced by degrees, with the veneration originally decreed him. There is a temple built to him in the capital of the *Candian* dominions, but it is conſidered as very inferior to that abovementioned. This has a variety of civil officers, but no prieſts, belonging to it. There is one great feſtival here in the year, which takes place on the day of the new moon in July: it concludes after a grand proceſſion, (during which ſome miraculous circumſtances are ſuppoſed to have taken place,) with a variety of rich preſents; a certain part of which are ſent to the King of *Candia*. I ſhall particularly detail this ceremony on a future occaſion. It may prove curious to mention, that BHOODDHISTS, Muſſelmans, Brahmins, and Hindoos, of every deſcription, attend this temple on all public occaſions. The head officers are ſtiled, *Mahabitmeh ralehammee*, *Koodabitmeh ralehammee*, and *Baſnaikeh ralehammee*. Then follow *Maha Kapooraleh*, and *Koodah Kapooraleh*.

SOME learned Hindoos, whom I lately met on *Ceylon*, from their ſuperior reſpect for KANDE KOOMAREYO, expreſſed themſelves highly indignant at the above ceremonies, but more particularly at the inferior character the God is ſuppoſed by the BHOODDHISTS to poſſeſs. This temple, they added, was held by them as the favourite one belonging to this God, and was therefore annually viſited by great numbers of Hindoos. Of KANDE KOOMAREYO they gave me the following account: "SCANDA COOMAURA" (according to the Sanſcrit, the proper way of writing the

name) "is conſidered in the Hindoo mythology as "the ſecond Son of SEVA, and ſaid to have ſprung "from an aſſemblage of rays, emitted from his divine "eyes; when, though immaterial and immortal, for "the purpoſe of bleſſing the heavenly hoſts, he ap- "peared under a viſible or corporeal figure, on the "ſummit of his Paradiſe, and Silver Mountain, called "*Kylauſum*. SEVA was brought by angels to create "this Son out of his divine rays, in conſequence of "their couſins, three *Aſſooras*, or giants, named SOO- "RAPADMA, TARAHNA, and SIMHA VAKTRA, having "impriſoned a vaſt number of angels in their cities, "ſituated in the midſt of oceans. Thoſe *Aſſooras* had, "by mortification and ſacrifice, ſo pleaſed SEVA with "their faith and confidence in him, that they obtained "unuſual bleſſings, and were inveſted with the power "of governing the 1008 *Bramhaundas*,* or *Macro- "coſms*, each containing an aſſemblage of 14 regions, "celeſtial and terreſtrial. They were likewiſe bleſſed "with a wiſhing chariot, called *Indra yannam*, by the "extraordinary virtues of which, they were enabled "to ſurvey the univerſe in one day. In order then "to deſtroy the above tyrannic giants, ſprung forth "rays from the luminous eyes of SEVA, which rays "aſſumed a form of ſix heads and twelve hands. "SCANDA, or SCANDU COMAURA, ſignifies a child "born of rays, emitted, or ſprung forth, from the "Supreme Being.

"HE bears numerous names; ſuch as SOOBR.M- "HANYA, GOOHA COOMAURA, &c. &c. owing to "ſeveral miraculous offices performed by him. He, "by order of SEVA, made an expedition againſt the "cities of the above-mentioned great giants; and hav- "ing warred ſucceſsfully againſt them, extirpated the "whole race. In a word, the eldeſt of the giants, hav- "ing loſt his monſtrous figure, divided himſelf into "two

* *Bramhaunda* means literally, the great egg, but is ſynonymous to *macrocosm*, or great world or globe.

" two parts, under two different ſhapes; the Peacock,
" and the Fowl: the former ſerved SCANDA COO-
" MAURA to ride on; the latter, as his ſtandard: hence
" theſe two birds are ſacred to him. At his return
" from the kingdoms of giants, VISHNOO, and other
" Deities that accompanied SCANDA COOMAURA, in-
" treated him to halt on the ſummit of a mountain,
" where they then placed a gemmed throne, on which
" he ſat, and touched the ground with the ſole of one
" of his divine feet. Hence that mountain became
" holy, bearing the name of CADEER CAUMAM, which
" literally ſignifies a mountain radiant in beams and
" gems, then found in the fountain there."

HAVING always conceived, from what I had an opportunity of reading and hearing, that BHOODDHA was one of the nine *Avatauram*s, and that, notwithſtanding his having contradicted, in his doctrines, ſome of the moſt eſſential points in the divine authorities of the Hindoos, his praiſes were nevertheleſs ſung by ſome of the firſt order of Brahmins, I ſtood forth in aſſerting his dignity to the perſons abovementioned; when I was informed, that he was not included in the nine *Avataurs*. They were as follows: VARANHA, NAURASINHA, COORMA, MATSYA, VAUMANA, PARASOO-RAAMA, DASARADHA-RAAMA, BALA-RAAMA, and KRISHNA. The incarnation of BHOODDHA, it was added, aroſe in the following circumſtances: " In former ages there were three giants, named " *Trepooras*, (ſo entitled from their cities of " iron, braſs, and gold, which cities had wings, and " were ambulatory,) who were votaries to SEVA, and " continued to adore his ſacred emblem, *Lingum*, ſo " that they were invincible. They often oppreſſed " the Gods, who having beſought VISHNOO, he aſ-" ſumed a form under the title of BHOODDHA, who " entering the cities, wrought miracles, and preached " his ſeducing doctrine to the inhabitants, who em-

" braced his religion, and became in every reſpect " his proſelytes. By this ſtratagem the *Trepooras* fell " into the hands of BHOODDHA, and were deſtroyed " by SEVA. (Theſe particulars are ſaid to be con- " tained in *Scanda poorauna.)* Hence BHOODDHA is " conſidered as the promulgator of an heterodox re- " ligion. The adherents to BHOODDHA are looked " upon as infidels; and their religion, though com- " mendable with reſpect to morality, yet is reckoned " as one of the 339 ſects, or branches of the well- " known hereſy, or rather ſchiſm, among the Hin- " doos."

III.

NARRATIVE OF A ROUTE

FROM

CHUNARGHUR TO YERTNAGOODUM,

IN THE

ELLORE CIRCAR.

BY CAPTAIN J. T. BLUNT.

THE Government having, in the year 1794, determined to employ me in exploring a route through that part of India which lies between *Berar*, *Oriſſa*, and the Northern *Circars*, ſome months neceſſarily elapſed before the requiſite *Purwannahs*, from the *Nagpour* Government, could be obtained; when, at length, after receiving my inſtructions, and a party of a *Jamadar* and thirty *Sepoys* had been ordered to eſcort me, I commenced this expedition.

ON the 28th of January, 1795, I left *Chunarghur*, and directing my courſe a little to the weſtward, aſcended the hills at *Jurna Gaut*; where I entered upon a kind of table land, on which there appeared but little cultivation, and the few villages that occurred were poor. We croſſed the little river *Jurgo*, which falls into the *Ganges* at a ſhort diſtance to the eaſtward of *Chunarghur*, and then entered a thick foreſt, which continued as far as *Sutta ſ ghur*. At this place there is a barrier for the defence of a paſs through the hills, which conſiſts of a rampart with round towers at intervals. The wall, beſides including an angle at the bottom of the hills, is continued to the ſummit of them, on the ſouth ſide, where it terminates among rocks and buſhes. The weſt end of the works is terminated by a rocky precipice, and by the bed of the *Jurgo*, which has here been conſiderably deepened by the torrents. *Sutta ſ ghur* is the head of a *Purgunnah*

nah bearing the ſame name. Its fortifications were erected by a *Rajah* called SUCKUT SING, about four centuries and a half ago.

ON the 29th, our road led through the town and works of *Suctaſghur*, beyond which we aſcended a ſteep and rocky paſs, called *Barrah Gaut*. When arrived at the top of it, I found the hills covered with a thick foreſt. On my right hand, for more than a mile, the *Jurgo* continued its courſe, nearly parallel to the road. There is a conſiderable fall in it, called, by the natives, *Seedanaut Jurna*, from which the ſource of the river cannot be far diſtant; but the fall is only in action during the rainy ſeaſon. Our road now lay through woods, and rocky defiles, until we approached to *Rajeghur*, where our journey for this day terminated. Near this place were ſeveral ſmaller villages, but few ſigns of cultivation; and the general appearance of the country ſeemed to prognoſticate a very wild region before us. There were no hills in ſight, but we were on very elevated land; for we had aſcended at leaſt 300 yards, without meeting with any conſiderable deſcent. Nothing worthy of remark preſented itſelf at this village, but the ruins of an old fort, which had been built by a *Zemeendar*, who proving refractory in the days of BULWANT SING,* it had been in conſequence deſtroyed.

JAN. 30th. MY journey continued about nine miles to a little village called *Newary Pindarya*, and, as yeſterday, through a thick foreſt. We encamped at a tank and grove of *Mowah* trees, where abundance of game appeared in every direction around us; and the devaſtation which was viſible in the crops, evidently ſhewed how much the peaſants had ſuffered from the incurſions of numerous herds of wild beaſts from the neighbouring thickets.

JAN.

* *Bulwant Sing* was the father of *Cheyte Sing*, the late Rajah of *Benares*.

JAN. 31ſt. AFTER leaving *Rajeghur*, we croſſed the *Boker* river, which divides the country called *Chundail* from the *Purgunnah* of *Suttaſghur*. The ſame wild country continued, although the ſoil was ſomewhat leſs rocky. For the laſt two days, the hoar froſt had been ſo ſharp as to blight the leaves on the trees, and had very much injured the crops. Low hills now appeared to the ſouthward in even ridges.

FEB. 1ſt. A march of ten miles brought us this day to *Bilwanya*, a poor ſtraggling village, conſiſting of about forty huts. No ſupplies of grain of any kind were to be had here; and although we had paſſed a conſiderable tract of cultivated country, I was told it would be the laſt we ſhould meet with for ſome time. The latter part of the road had dwindled to a mere foot path; and I was informed, that we could expect nothing but the wildeſt and moſt deſolate regions for a conſiderable diſtance.

THE natives of this country call themſelves *Chundails*, and are a tribe of *Rajepoots*. The preſent *Rajah*, whoſe name is FUTTEH BAHADUR, reſides at *Rajepour*, about ten coſs weſt of *Bidjyghur*. The country, I was informed, had become tributary to the *Rajahs* of *Benares* in the days of BULWANT SING, who made a conqueſt of it from SUCDUST NARAIN, the great grandfather of the preſent *Rajah* of *Chundail*.

IT had been with difficulty that we procured proviſions for the laſt two days; but, notwithſtanding our ſupplies had been ſparing, we got wherewithal to ſatisfy us. This made me ſeriouſly attend to the reports of the nature of the country through which my route was to be continued; and finding that no Bazar was to be met with, nor even ſupplies of grain, in any

any way, until we ſhould arrive at *Shawpour*, the *Singrowla Rajah's* capital, it impoſed on me the neceſſity of collecting and carrying an adequate quantity; in order that the want of food ſhould not increaſe the difficulties which might occur in exploring a deſolate and mountainous wilderneſs.

FEB. 2d. OUR tract this day was in a defile of thick buſhes, and the ground was level for the firſt two miles; when the country became uneven, and more rugged, as we went on; until we reached the ſummit of a very large acclivity, called *Kimoor-gaut*. The deſcent from this was ſo craggy and ſteep, as to be barely paſſable for our cattle. With much difficulty the party got down, and proceeded through defiles among ſmall rocky hills, and thick woods, as far as the little village of *Selpy*, conſiſting only of four poor huts, ſituated on the north bank of the river *Soane*. To the weſtward of *Kimoor-gaut*, there was a peaked hill, conſiderably elevated, which preſenting a favourable ſituation for viewing the country, and the courſe of the river *Soane*, I inquired of a *Cole* villager if there was any path to aſcend it: he informed me there was, and directed me with three or four of my attendants in the aſcent. After an hour's hard labour, in climbing over rocks, and forcing our way through the thickets, we reached the ſummit of the hill; when our toil was abundantly compenſated by a moſt romantic view of the river meandering through extenſive wilds; the ſun juſt riſing, and lighting up the woods with his rays, and the beautiful tints reflected by the water, conſiderably added to the ſplendour of the ſcenery.

ON ſurveying the ſpot where we ſtood, I obſerved three large rocks, with a kind of cell within them, and a cavity in front, that was filled with water, accumulated from the dew that had fallen from the trees which

which hung over it. Upon inquiring of our guide concerning the place, I found that the fanciful notions of the *Hindoos* had made it the abode of RAM, LITCHMUN, and SEETA,* who, in their travels, were ſaid to have reſted in this place for a night; and the *Cole* obſerved to me, that the water I perceived in the hollow of the rock, was the ſame they had bathed their feet in. My curioſity being ſatisfied, we deſcended from the hill, and reſumed our journey, which terminated this day on the ſouth bank of the *Soane*, at a little village called *Corary*, conſiſting only of two huts, and five inhabitants of the *Cole* tribe. The bed of the river was about half a mile wide, and full of quick-ſands; but the ſtream was not more than a hundred yards broad, and flowed rapidly, with about three feet water in the deepeſt part. Many impreſſions of the feet of wild beaſts were here viſible.

BEING this day at a loſs for a place to encamp in, and not wiſhing to injure the *Coles* by encamping on the little ſpots which, with much care and toil, they had cleared and cultivated, we took up our abode, for the remainder of the day and night, in the jungle. We found here the remains of two *Hindoo* temples, which had been dedicated to *Bhavany*, with many figures; but time had almoſt conſumed the buildings, and had ſo waſted the images, that the attribute of each was ſcarcely diſcernible.

FEB. 3d. The road continued between two ranges of ſmall hills, and through a foreſt, conſiſting of *Saul* trees, *Seetſal*, and *Bamboos*. The *Mowah* tree was here and there ſeen, and rarely the *Burr* and *Peepul*; but the ſtems of all the large trees were choaked with underwood. We arrived this day at *Aumrye*, a village conſiſting of about fifteen huts; and I was informed, that it was the laſt abode of men I ſhould meet with for ſome diſtance. A part of the *Burdy Rajah's*

* Hindoo Deities.

Rajah's country is near this place, intermixed with the Company's territory;* and the *Purgunnah* of *Agowry* projects here so as to include the village of *Aumrye*. We encamped near the old site of the village, in which we saw the remains of an aqueduct, that had formerly conveyed water, from a fall in an adjoining rivulet, to the village; but was now covered with long grass and bushes.

Feb. 5th. Having halted the preceding day at *Aumrye*, we continued our route through a wilderness, continually ascending and descending over little hills. The frost, which had now continued six days, having blighted the leaves on the trees, my camels were consequently distressed for forage, and there was nothing to offer the cattle, but a kind of long grass,† which being rank, they ate but sparingly of it. Our march this day terminated at *Dar Nulla*, a rivulet of clear water, and we encamped in the jungle. I had observed, in the course of the journey, several *Saul* trees, which the hill people had tapped for the resin they contain. A tribe, called *Karwars*, are said to inhabit these hills. They had shifted the site of the village of *Darr*, about two miles to the eastward, for retirement. I was likewise informed of two iron mines which are situated about two *cos* to the eastward of this place.

Feb. 6th. After proceeding about three miles through a thick forest, we crossed the *Joogamahal* Hills; the ascents and descents over which were frequent and rugged. We encamped this day on the banks of the *Guttaun*, which was the largest river I had met with since crossing the *Soane*. The bed of it was full of the finest blue and red slate; and a stream perfectly

* To those who are conversant with Indian geography, or have ever inspected a map in which the boundaries are particularly laid down between the territories of the several powers, this will not appear extraordinary.

† This grass appeared to be of the same kind which I had seen in the *Mysore* country; it has a strong aromatic smell, is somewhat prickly, and grows very tall.

perfectly tranſparent, flowing rapidly over it in unequal depths, had a pleaſing and beautiful effect.

Feb. 7th. As we proceeded this day, we were frequently compelled to lop the jungle, to enable our cattle to paſs, which occaſioned much delay. The country was very hilly, conſiſting, for the moſt part, of ſeparate hillocks, interſected by ravines; but we had the comfort of an open ſpace to encamp in on the banks of the *Kungaſs* river. At a ſhort diſtance from our encampment, there was a little field cultivated with gram; and I was told that a village belonging to the *Karwars*, called *Udgegoor*, was ſituated only one *coſs* diſtant to the eaſtward. While my tent was pitching, curioſity prompted me to viſit it. I found it conſiſted only of ſix rude huts, which had been built in a receſs of the hills. Three men with myſelf approached, with the utmoſt precaution, to prevent alarm; but on diſcovering us, the villagers inſtantly fled. I ſtopped to obſerve them, and perceived that they were almoſt naked. The women, aſſiſted by the men, were carrying off their children, and running with ſpeed to hide themſelves in the woods. I then approached the huts, and found ſome gourds, that had been dried, for the purpoſe of holding water; a bow, with a few arrows, ſcattered upon the ground; and ſome fowls as wild as the people who had fled. After leaving their huts, I perceived a man upon a diſtant hill, and ſent a *Cole* villager, who had accompanied us from *Aumrye*, to endeavour to appeaſe his fears, and to perſuade the people to return to their dwellings. The *Cole* expreſſed ſome alarm at going by himſelf; but, upon my aſſuring him of aſſiſtance, in caſe of his being attacked, he advanced a ſhort diſtance, and hallooed to the man on the hill, who, after ſome time had been ſpent in parley, ſaid the villagers would return to their huts on our quitting them. I immediately retired, leaving the *Cole* with inſtructions to inquire if any grain could be procured. He returned about noon, and told

told me that, if I would ſend ſome cowries, it was probable we might get a little grain; but nothing elſe ſuitable to our wants. This I had provided for, and ſent him again; when, after two hours, he returned accompanied by two of the villagers, who were almoſt naked, but were armed with bows and arrows, and a hatchet each. They brought with them about ten *ſeers* of *Chenna* gram.* I preſented them a piece of red cloth, with which they ſeemed well pleaſed; and, returning to their huts, they ſoon afterwards brought me a preſent of three fowls. One of theſe was of the reverſed feather tribe; and my people immediately called it the *hupſy moorghy*, or Caffre fowl. The panic which, on our arrival, the mountaineers had been impreſſed with, having now ſubſided, I aſked the two men, if they would accompany us a part of our next day's journey. They appeared to be ſomewhat alarmed at the propoſal, but conſented.

Feb. 8th. We had proceeded about a mile when the two mountaineers joined us. Their delay had been occaſioned by the cold; for having no clothes, and being abundantly ſupplied with fuel from the woods, they had ſat round a fire during the night. They came armed, as on the preceding day, with bows and arrows, and a hatchet each; the latter of which they uſed with much dexterity in lopping the *jungle* for us. About two miles from the *Guttaun* river, we came to a very ſteep and rugged defile, called *Bildwarry Gaut;* but the road, after deſcending it, continued good as far as the *Bejool* river; on the ſouth bank of which we encamped. We had paſſed in our track two little dwellings of the mountaineers, who, notwithſtanding our efforts, united to thoſe of the two men who accompanied us from the laſt village, to appeaſe their alarm, had immediately fled.

The

* A kind of pulſe with which horſes are uſually fed in Hindoo-ſtan. (*Cicer arietinum, Lin.*) The *ſeer* is a meaſure weighing about two pounds.

THE inhabitants of theſe hills acknowledge allegiance to a vaſſal of the *Burdy Rajah's*, who reſides at *Budderry*, a village ſituated four coſs weſt of *Udgegoor*. His name is BUDHOO; and he has a *Jagheer* of twelve villages, in conſideration of his bringing to the aſſiſtance of the *Burdy Rajah* fifty men in time of warfare. The *Karwars* are divided into many ſects, among which the following were named to me, viz. the *Pautbundies*, the *Teerwars*, the *Seſahars*, and *Durkwars*. There were no villages, and few inhabitants, in that ſpace of country to the eaſtward, which lay between my track and the river *Soane*; but to the weſtward, a few villages were ſaid to be ſituated, of which little account was made; for the inhabitants, who are fond of a roving life, are continually changing the places of their abode. The *Bejool* river riſes in the diſtricts of *Purrury* and *Gundwally*. In the former is a large town, bearing the ſame name, ſituated about twenty-five coſs ſouth-weſt of *Udgegoor*.

IN the courſe of my inquiries into the ſtate of this wild country, my attention was occaſionally directed to the language of the mountaineers, which induced me to collect a ſmall ſpecimen of it; but as the only method I had of acquiring this, was by pointing to the object of which I required the name, the following were the only words which, after much pains, I could collect:

ENGLISH.	KARWARS.
Food, - -	*Gopuckney.*
To ſit down -	*Goburro.*
Salt, - -	*Minka.*
A Goat, - -	*Chargur.*
Fire, - -	*Uggundewtah.*
A Tiger - -	*Kerona.*
A Hut, - -	*Mujjarah.*

ENGLISH.	KARWARS.
A Horſe, - -	*Chekut.*
The Moon, - -	*Chadermah.*
The Sun, - -	*Soorjundewtah.*

OUR proviſions being nearly conſumed, it was with much ſatisfaction that I underſtood our next day's journey would bring us to a village in the territory of the *Singrowla Rajah;* where, if the inhabitants did not abandon it, we ſhould be abundantly ſupplied with grain.

FEB. 9th. We had not advanced far on our march, when we perceived the *Bickery* Hills, which were the largeſt I had ſeen ſince leaving *Kimoor-gaut:* I was informed that they extended to *Gyah*, and that *Bidjyghur** is viſible from their ſummits on a clear day. After ſkirting along the eaſt ſide of theſe hills for about five miles, we paſſed through them at a narrow defile, called *Bulgaut*, and then entered upon the *Singrowla Rajah's* territory. The country now opened into an extenſive plain, though ſtill wild, and uncultivated. We ſtopped at the village of *Oury*, the inhabitants of which are mountaineers. ALLAHAD MHATOE, a vaſſal to the *Singrowla Rajah*, was in charge of this place, and of the paſs we had come through. It was not till four hours after our arrival, that we procured a ſupply of grain, although much courteſy had been uſed to obtain it; for the inhabitants having fled on our approach, it was with difficulty they could be prevailed on to return to their dwellings: this, however, they all did before night.

FEB. 10th. We proceeded in a plain, about ten miles wide, but covered with a foreſt, and very wild. As we drew near to the village of *Gurſery*, the country

* A ſtrong hill fort, ſituated about forty miles S. S. E. from *Gumarghur.*

country opened, and appeared cultivated. This village conſiſted of about fifty huts, and here we procured grain in abundance.

FEB. 11th. This day we arrived at *Shawpour*, where the *Rajah* of *Singrowla* reſides. The firſt part of our road was through a level country, cultivated near the villages, but beyond half a mile from the road entirely waſte. The laſt three miles were through a thick foreſt, in which were two or three narrow defiles, between high banks of earth, and fenced on each ſide with bamboos.

SHAWPOUR, the capital of *Singrowla*, is ſituated in a fine plain, amidſt lofty ranges of hills. It is a large ſtraggling town, with a little fort, built of rubble-ſtone and mud, to which, at this time, the *Rajah* was making ſome improvements. The *Rhair*, a conſiderable river, runs by the ſouth ſide of the town. The ſtream, which is about one hundred yards wide, and four feet in depth, daſhes with great rapidity over a bed of rock. Nothing but the rocks, indeed, prevents its being navigable for large boats. This river riſes in the hills and foreſts of *Surgooja*, and, after being joined by the *Bijool* and *Gudaun*, falls into the *Soane* near *Agowry*. The plain in which *Shawpour* is ſituated, is tolerably fertile, and only wants inhabitants, and a good government, to render it more productive. Iron abounds in *Singrowla*, the value being from eight *annas* to a *rupee* the *maund*, according to the quality of the metal.

THE inhabitants of this town, alarmed at the ſight of the Engliſh ſepoys, whom they now beheld for the firſt time, had moſt of them fled on our arrival; and by night the *Rajah*'s capital was almoſt deſerted. When

the camp was pitched, I ſent a meſſenger to the fort, with a letter which Mr. DUNCAN had kindly favoured me with, recommending me ſtrongly to the *Rajah's* care. In about a quarter of an hour he returned, to inform me, that the *Rajah* was abſent, being gone to *Ramghur*, to bring home the daughter of the *Chittra Rajah*, to whom he had been eſpouſed. BULBUDDER SHAW, his uncle, then took charge of the letter, and diſpatched it to his nephew, whoſe return was ſoon expected. Towards the evening a meſſage was ſent to me, requeſting that I would not move from *Shawpour* until the *Rajah* ſhould arrive; for that no ſteps could be taken to aſſiſt me until the *Rajah* himſelf ſhould have arrived, and received from my own hand a *paun*,* as a pledge of amity. To this I anſwered, that I hoped the *Rajah's* return would not long be delayed, for that it would be very inconvenient to me to wait beyond two or three days.

FEB. 12th. This morning ſome matchlockmen came in from all quarters, and aſſembled in the fort, and I ſoon after learned that the *Rajah* was expected to arrive about noon. He had ſent a meſſage to BULBUDDER SHAW, to deſire he would meet him, with all the people he could collect, near the entrance of the town; with a view, no doubt, to impreſs me with an idea of his conſequence, by the number of his retinue. But the alarm which my arrival had created, had almoſt fruſtrated their intentions, and not more than fifty perſons could be collected. About noon the ſound of *tom-toms* announced the approach of RAJAH AJEET SING; and ſoon after, with my teleſcope, I beheld the whole cavalcade. The bridegroom, mounted on an elephant, was followed by the bride in a covered *dooly*; and about two hundred men carried the dowry he had received on his

* The cuſtom of preſenting *paun*, or *betel*, is univerſal throughout Hindooſtan. This ceremony, and that of the interchange of turbans are conſidered as high pledges of friendſhip.

his marriage. The party had no ſooner arrived at the fort, than it was made known to me that the *Rajah* intended to viſit me that evening.

I HAD already, in conſequence of the rapidity of the *Rajah's* return, and the number of men who had aſſembled in the fort, begun to entertain ſome ſuſpicion of his being alarmed. His deportment ſhewed that this ſuppoſition was not unfounded; for he had no ſooner entered my tent, and mutual ſalutations were over, than he earneſtly ſolicited a *paun* from my hand, as a pledge of amity, and token of my good intentions towards him. Having preſented him a *paun*, I immediately informed him, that I had been deputed by the Britiſh Government on ſome buſineſs in the *Mahratta* country, and had accordingly taken my route through his country to *Ruttunpour*. He appeared on this to be relieved from a good deal of embarraſſment. I next made ſome inquiry as to the journey he had juſt terminated, and congratulated him on the event of his marriage. Having repreſented to him that my buſineſs was urgent, and would admit of no delay, I told him that we were in want of proviſions, and guides, for which I was ready to pay an equitable price; and that I looked up to him for every aſſiſtance he could render me, in proſecuting my journey through his territory to the *Corair Rajah's* frontier. To theſe requiſitions he ſeemed to aſſent; and, after aſſuring me that every thing ſhould be prepared for my departure in the courſe of the enſuing day, he took his leave, and returned to his dwelling.

FEB. 13th. This morning, about nine o'clock, AJEET SING came again to viſit me. At the ſame time two of my *Hircarrahs* came, and reported to me, that no preparations were making to enable me to proceed on the following day; which being immediately communicated to the *Rajah*, and his people, a *Brahmen* was ſoon after introduced to me, by name SHALIKRAM,

who was the *Zemindar* of that part of *Singrowla* through which my route would lie. AJEET SING then informed me, that he had given him orders to accompany us to the frontier of *Corair*; and being upon good terms with the *Rajah* of that country, he had written to him, recommending me ſtrongly to his care and attention. He added, that I need be under no apprehenſion about taking grain and guides from *Shawpour*, as SHALIKRAM would ſee that I ſhould be abundantly ſupplied on the way, and would procure guides from the villages. This matter being adjuſted, I was next made acquainted with all the little jealouſies and diſputes that ſubſiſted between AJEET SING and all the neighbouring *Rajahs*, but which I declined having any concern with. The next ſubject of diſcourſe was the nature of the country before us, and the difficulty of the road was repreſented to me as inſurmountable; added to which, the Mahrattas being at variance with the *Rajah* of *Corair*, and the country conſequently in confuſion, I ſhould be diſtreſſed both for guides and proviſions. To this information I replied, that what he repreſented to me might be ſtrictly true; but that the nature of my buſineſs was ſuch, that I could not relinquiſh it before I had made every attempt to accompliſh it; and finally, that it was my determination to depart from *Shawpour* the next day. Here the interview ended, and the *Rajah* took his leave.

FEB. 14th. IN the morning I departed, accompanied by SHALIKRAM, and we proceeded about ſix coſs to the village of *Cuttoly*, near which we encamped, on the banks of the *Myar* river. The clear froſty weather had now left us, and the ſky was overcaſt, and ſeemed to threaten rain. Towards the evening, SHALIKRAM, who had gone into the village, ſent us about ten *ſeers* of grain, which were tendered for ſale at an enormous price. Upon inquiring of him the reaſon of our not being better ſupplied, he made many frivolous excuſes; but I then diſcovered that the real cauſe

cauſe originated with the *Rajah*, who, being chagrined at my determination to proceed, and having expected, from the unfavourable deſcription he had given me of the road and country, that I ſhould have been induced to return to *Benares*, had reſolved to cut off our ſupplies of grain.

FEB. 15th. WE proceeded to the village of *Deykah*, ſituated cloſe under ſome very high hills. In its vicinity were ſeveral other villages; and the country, to a conſiderable extent, was in a high ſtate of cultivation. I was much vexed to find that SHLIKRAM ſhewed a determined intention of carrying into effect the *Rajah's* deſigns; for, although the village was full of grain, the people would not ſell us a particle. As my people were now becoming clamorous for want of food, I ſent for SHALIKRAM, and told him, that it was my determination to have fifteen days proviſions from the village before I left it. He appeared to be ſomewhat perplexed at this; but knowing that he had driven away the inhabitants from the village, he yet conceived that I would not venture to touch the property in it during the abſence of the proprietors, and without their conſent. But to be ſtarved in a land of plenty, by his ſhallow devices, would have been abſurd in the extreme; ſo I took him with a party of my people to the village, and went directly to a large hut, which was pointed out to me as a granary, but which he declared contained no grain. On opening the door, we perceived many large jars of unbaked earth, the mouths of which being cloſed, we could not ſee what they contained, until the preſſing appetite of a hungry ſepoy urged him to break one of the jars with the butt end of his muſket; when immediately a quantity of the fineſt rice tumbled out upon our feet. The diſcovery of ſo palpable a cheat fully convinced me of the *Rajah's* evil intentions, and that no further reliance was to be put in SHALIKRAM. Finding now ſome weights and ſcales in the hut, we proceeded, without further delay, to weigh fifty *maunds* of

rice and *gram*, equal to about ten days conſumption; for which I paid SHALIKRAM at the rate of twenty-five *ſeers* the rupee, which was ſixty per cent. dearer than we had paid for grain at *Shawpour*. He received the money in the moſt ſullen manner, apparently highly diſcontented at the diſcovery we had made.

FEB. 16th. IT was neceſſary to halt this day, in order to divide and pack the grain, as well as to deviſe the means of carrying it. While my people were thus employed, I diſcovered that ſome *Hindoo* temples, called *Rowanmarra*, of great antiquity, and formed in the ſolid rock, were at no great diſtance.* But the weather proving rainy, I was obliged to defer my viſit to this place until the afternoon; when I ſet out, and proceeding about half a mile through a thick foreſt, arrived at the village of *Marra*, near to which is a ſmall rocky hill, covered with many little temples, ſacred to MAHADEO. I continued to force my way through the jungle, for about a mile and a half, to a little receſs at the foot of the hills; where, after clambering to a conſiderable height, I diſcovered a Hindoo temple, formed in the ſide of a rock, the baſe of which was 50 feet by 45, and 15½ in height. The ſhafts of the pillars were very much diminiſhed, and appeared as if attempts had been made to deſtroy them. The only *Mooruts* (images) which I could diſcover, were RAWUN,† with twenty arms, a ſpear in one of his left hands, ſurrounded by all his warriors and attendants, whoſe conteſt with RAMA is detailed in the *Mahabarat*. Oppoſite to him was the conſort of SIVA, whoſe leading name in this part of India is BHA'VA'NI and upon her right hand ſtood GANAISH, the *Hindoo* God

* These temples appeared to answer to the description of a place which Mr. Duncan and Lieutenant Wilford had, previous to my leaving *Benares*, mentioned to me as worthy of my attention, and which they distinguished by the name of *Gupt Cáchi*. I cannot, however, pretend to determine whether it was the same place.

† Hindoo Deity.

God of Wiſdom, whoſe elephant's head, the ſymbol of ſagacity, we could not fail of diſcerning. In the interior part of the temple was a cell, evidently ſet apart for MAHADEO; but the *lingam* was not there, although the place where it had formerly ſtood was viſible. Other cells on each ſide appeared, which ſeemed to be the abodes of numerous bats. To the north-weſt of this temple is another of leſs dimenſions; and between the two is a cell, which had been evidently intended for the reſidence of a *fakeer*. On the way from the village of *Marra*, I croſſed a ſpring that iſſues from the neighbouring hills, and, my guide informed me, flows all the year.

HAVING taken a ſketch of this very curious place, I departed in ſearch of another, called *Beyer-marra*, nearer to *Deykah*, and ſituated on the north ſide of the rock and village of *Marra*. The acceſs to it lay between two very high hills; and it was with infinite labour that we clambered over the rocks, and forced our way through the jungle that led to it. We had no ſooner arrived within ſight of the place, than our guide adviſed us to proceed with caution, for it was oftentimes the abode of bears, and wild hogs: we did not, however, meet with any. This temple is cut out of the ſolid rock in the ſide of a hill, and conſiſts of two ſtories, divided into many ſmall cells. We ſaw here no images; but there was a *Kuljo*, or kind of altar, upon which I was informed the Hindoos made their offerings to the Deity when married. It appeared to be very aged, for the external parts of it were much waſted. This place was ſo full of earth, and overgrown with buſhes, that it was with difficulty we crept in; and I was diſappointed in every attempt I made to diſcover any writing or inſcription. Some of the pillars had been ſculptured; and I could perceive on one of them the appearance of two birds uniting their bills, over ſomething which I could not well make out; but it was of a circular form.

THE

THE meaſurements, and a ſketch, which I took of this place, employed me till near the cloſe of the day; when we directed our way back to camp, where I arrived about ſeven o'clock in the evening, much fatigued with the occupations of the day. But I had barely reſted myſelf a little, and ſat down to my dinner, when a man, who had gone a little way into the jungle, came running to me, and reported, that he had diſcovered a body of armed men in a ravine within fifty yards of our camp. That upon his inquiring of them the cauſe of their being there, he had been ordered in a very peremptory manner to depart, and had thought it expedient to report the circumſtance to me with as little delay as poſſible. Having finiſhed my meal, I ordered the tents to be removed, from the ſkirts of the jungle, to an open ſituation; and ſending then for SHALIKRAM, I demanded of him the cauſe of the armed men being aſſembled, and who they were. He told me they were the advanced guard of *Bulbudder Shaw's* army, which had left *Shawpour* the day after us, upon an expedition to plunder ſome villages contiguous to the *Rajah's* eaſtern frontier. I obſerved to him, that their being poſted ſo near us had a very myſterious appearance; and told him, that if I obſerved them approach any nearer, during the night, I ſhould not heſitate to attack them. He deſired me to reſt perfectly ſatisfied that they would remain quiet in their preſent ſituation, and departed apparently with the intention of giving them a caution on that head.

AFTER the duplicity the *Rajah* had ſhewn in endeavouring to impede my progreſs, I conceived that any thing SHALIKRAM might ſay, or do, could not be relied on; and by the intelligence I gained from an *Hirkarrah*, whom I had ſent diſguiſed to watch the motions of the armed party in the ravine, I had every reaſon to believe that it was their intention to attack me on the firſt favourable opportunity. We lay down, therefore, under

under arms, with our baggage packed; but nothing occurred to diſturb us during the night.

FEB. 17th. WE proceeded this day to the village of *Derry*. The foreſt during the march was ſo thick, that it was neceſſary to cut it, to let the cattle paſs through. We found, however, a clear ſpot to encamp on near the village, which conſiſted only of about twenty poor huts, and, with the exception of a blind old man, who was the firſt of the *Goand* mountaineers I met with, was quite deſolate. The inhabitants had all fled into the hills and wilds; having firſt thrown their property, conſiſting of a good deal of dry grain, and ſome cotton, into a ravine. I would not allow any of my people to touch it, nor to go into the village, having ſome hopes that the proprietors might be induced to return. But in this expectation I was diſappointed; for, with the exception of two huge black bears, whoſe uncouth dalliance upon an adjoining rock might have forced a ſmile from the graveſt countenance, I ſaw no living creature at this place during the remainder of the day.

SHALIKRAM, who arrived about noon, brought intelligence, that *Bulbudder Shaw* was encamped at *Moory*; and that it was his intention to attack and plunder ſome villages on the enſuing night. Upon interrogating him as to the nature of my next day's journey, he informed me, that I ſhould quit the territory of the *Singrowla Rajah*, and enter upon *Corair*. He adviſed me to examine the gauts which divide the two countries; for the mountains being very high, and the aſcent over them exceedingly difficult, he apprehended they might prove impaſſable for our cattle. Upon urging him to give a more explicit account of the paſſes, I found that one would be eaſier of aſcent than the reſt, although the road to it was more circuitous. SHALIKRAM now requeſted his diſmiſſal, and

and ſaid, that, as I ſhould quit the *Rajah's* territory the enſuing day, I ſhould have no further occaſion for his ſervices. Having then delivered to me two men as guides, to direct me to the gauts, he took his leave, and departed.

As any delay in my preſent ſituation might be attended with inconvenience, I reſolved to viſit the neareſt gaut of *Punkyputter* this evening, with a view to aſcertain if it was paſſable for the cattle. Setting out accordingly at three P. M. I croſſed the *Myar* river four times, and leaving it, with a very lofty rock, called *Lilcauntdeo*, on my right hand, I entered the gaut, where, after aſcending over ſix ranges of hills, and croſſing the beds of ſeveral torrents, I ſaw enough to convince me that it would be impaſſable for my cattle. The bed of the *Myar* river is very rocky, and unequal in its depth of water, which in ſome places, from the deſcent being very abrupt, is ſeen daſhing over the rocks; and as the friction occaſioned by the rapidity of the ſtream makes them very ſlippery, the paſſage of the river, though not more than twenty yards wide, is very dangerous. This gaut is at leaſt eight miles from *Derry*. Fine *Saul* timber is produced in theſe foreſts; and I obſerved ſome *Mowa* trees of very large growth, and abundance of bamboos. The hills abound with very plentiful ſprings of the cleareſt water. On my return I met a tiger, and ſaw numerous impreſſions of tigers' feet. It was nearly dark by the time I reached my tent, and I went to reſt with the intention of going round in the morning to the other gaut.

Feb. 19th. We ſet off at the dawn of day, and, after proceeding about ſix miles through a very thick jungle, arrived at the village of *Jeerah*, from which the *Goands* had fled, and taken refuge upon the hills to the northward of the village. By looking with attention, I could diſcern them among the rocks and buſhes; but all our endeavours to procure any

any communication with them were ineffectual; for when we attempted to approach them, they immediately retired further into the wilds. After leaving *Jeerah*, we ſoon came to the foot of *Heyte Gaut*, where the ſound of human voices appriſed us that travellers were near. The ſound increaſing as we advanced, we ſoon after met two men, who were conducting a loaded bullock down the *gaut*. As I was here conſidering by what method we ſhould get the cattle up a very ſteep place, and looking around for a more acceſſible part, I perceived a *Gooſaign* contemplating, with trembling ſolicitude, a poor bullock that had fallen down the ſteep, and which appeared to be too much hurt to be able to proceed any further. I made my people aſſiſt in taking off the load, and then interrogated the *Gooſaign*, as to the nature of the country above the *gaut*. He ſaid the natives were mountaineers, and at all times very ſhy; but that the depredations of the *Mahrattas* had compelled them moſtly to abandon their villages: that in the village above the *gaut*, I ſhould find a few inhabitants; and he would ſend a man, who had accompanied him from thence, to guide us to it, and who would deſire the people to be under no alarm at our approach. He further told me, that a little way up the *gaut*, I ſhould meet with another *Gooſaign*, who was better acquainted with the country than he was, and would give me every information in his power. This was a pleaſing circumſtance, and gave me great encouragement.

As I began now to aſcend the mountains of *Corair*, it was with vaſt ſatisfaction that I found the *gaut* practicable, although labouring under many difficulties, from the great length and ſteep acclivity of the aſcent. We aſcended more than 300 yards in perpendicular height above *Singrowla*; and yet the country before us appeared conſiderably elevated. On approaching the village of *Ootna*, where we encamped, the inhabitants, to the number of about twenty, came out

out to gaze at us. As they appeared to be impreſſed with a good deal of ſurpriſe at our appearance, I deſired the guide to aſſure them, that it was not our intention to do them the ſmalleſt injury; but that we ſhould be much obliged to them, in caſe they had any grain, if they would bring ſome for ſale. After ſtaring at us for nearly two hours, they retired to the village, and ſoon after brought us twenty *ſeers* of rice, and two fowls of the curled feather tribe, which they ſold us for about four *annas* worth of *cowries*. They now informed me, that we had a much more difficult aſcent to encounter than any we had yet met with.

THIS village conſiſted only of about ſix huts; but a conſiderable ſpace of land, in which rice was cultivated, had been cleared around it. I found here an iron mine, which had been recently worked; but the habitations, and forges, of the people, who had ſmelted the ore, were deſolate. The rocks in this country are moſtly granite, and the ſoil red clay.

ABOUT noon I perceived the other *Gooſaign* coming down the paſs, and he ſoon after came to my tent. As he appeared to be very languid from an ague fit that had juſt left him, I made him ſit down on the ground; and collected from him intelligence which proved afterwards of much uſe to me in my progreſs to *Ruttunpour*. He told me that the country was very poor, and travelling in it exceedingly difficult, particularly for all kinds of cattle. That the paths being rarely frequented, were almoſt entirely overgrown with buſhes; but that I ſhould get plenty of dry grain, provided the inhabitants, who had lately fled with their property into the hills and woods, to avoid being plundered by the *Mahratta* army, could be found. The *Rajah* of *Corair*, he ſaid, was beſieged in a little mud fort at his capital *Sonehut*; and had, at this time, no influence

in the country: he therefore earneſtly recommended to me to paſs, if poſſible, while the *Mahratta* army was there; as it would effectually ſecure me from any meaſures which the *Rajah* might be inclined to make uſe of, to impede or moleſt us. I felt myſelf much obliged to the *Gooſaign* for the information he had afforded me. He was, I found, a native of *Benares*, and had come into theſe wilds to procure lac; a quantity of which he had purchaſed from the *Chohan* mountaineers, for a little ſalt and cloth, and was carrying it to his country. He added, that the fatigue and trouble he had endured in the courſe of this traffic, was ſuch that he would no longer continue it.

HAVING diſmiſſed the *Gooſaign* with a ſmall preſent, I ſent a party of my people to examine *Ootna Gaut*. They returned in about half an hour, and reported, that, unleſs the ſtones ſhould be removed, and the earth ſmoothed in ſome places, it would be impoſſible to get the cattle up the gaut. Finding it was likely to be an arduous undertaking, I ſent for the head man of the village, who was a *Gautea*,* and aſked him if he could afford me any aſſiſtance in aſcending the paſs. He replied, that, without invoking the Deity who preſides over theſe mountains, and ſacrificing to him a gelded goat, and a cock, we ſhould never be able to ſurmount the difficulties before us. Being anxious, at all events, to proſecute my journey, I felt no inclination to argue with him on the propriety of this meaſure. Upon aſking him at what place it was uſual to perform the ceremony, and when the ſacrifice would be moſt acceptable, he replied, that the name of the Deity was LILCAUNTBEO; that he reſided on the high rock which I have before mentioned in exploring *Punkyputter Gaut*; but, to prevent my being delayed, if I would intruſt the ſacrifice to him, he would take the

* An inhabitant of the gauts, or paſſes.

the earlieſt opportunity of performing it; and he did not doubt, it would have all the effect that could be deſired. Having ſatisfied the *Gautea's* prejudice in this matter, he readily promiſed to render me every aſſiſtance in his power, with the villagers, in the morning.

Feb. 20th. I ſet out to aſcend *Ootna Gaut*, and, after proceeding about a mile, arrived at the foot of it, where I found the *Chohans* had already been at work, with my *Laſcars* and *Coolies*, to render it acceſſible. Having unloaded the cattle, we began to aſcend a very ſteep and rugged hill, making an angle with the horizon of about 75 degrees. The ſtones in it are placed ſomewhat like ſteps, and upon theſe, men and cattle are obliged carefully to place their feet, and remove them from ſtone to ſtone. In two places, where the aſcent was very ſteep, and the ſtones far aſunder, it was very dangerous; but, by the united exertions of the *Sepoys*, followers, and *Chohans*, we had the good fortune to ſurmount every difficulty, and to reach the top of the *gaut* without accident. Being much fatigued by the exertion, we only proceeded about two miles further, and encamped in the foreſt near a rocky hole in a ſmall *nulla*, that was full of water. The *Chohans*, who, during our ſhort intercourſe with them, had become acquainted with us, now brought in ſmall quantities of grain to barter; and I at length prevailed on the *Gautea* to provide us with two guides, to accompany us on the following morning.

Feb. 21ſt. Our route this day was continued over craggy rocks; ſometimes in deep gulleys and defiles, or on the edge of the precipices. I met with only one hut, which had been deſerted, until we arrived at the village of *Nutwye*, where I perceived the inhabitants packing up their property, and hurrying away: nor was it till after three hours had paſſed in endeavours to pacify them, that we could get any of them to come near us. However

However, conciliatory meaſures at length prevailed; when we procured from them nearly a day's conſumption in grain, and they relieved the guides who had accompanied us from *Ootna*.

FEB. 22d. THE road was not better than that we had travelled on the preceding day; and it coſt us infinite labour and trouble to get the cattle down precipices, and over ſuch craggy rocks, and rugged paths, as haraſſed the whole party exceedingly. After proceeding about three miles from *Nutwye*, I obſerved the little hamlet of *Bugrody*, which was deſolate, on our left. Although the whole diſtance marched was but ſeven miles, we did not arrive at the village of *Chundah* until the day was on the decline. We found here only two poor huts, and theſe had been deſerted. Towards the evening, a *Byraghy* mendicant made his appearance, and brought with him a few of the *Chohans*, who complained that ſome of my people had taken grain out of the huts. I directed a diligent ſearch to be made; but, after opening every man's bundle, and not diſcovering the thief, I tendered the *Chohans* a *rupee*, conceiving that the quantity of grain, if any, which had been taken, could not exceed that value. They, however, declined taking the money. I then preſſed them to ſell us ſome of their grain, and to relieve our guides; but they ſtole away into the woods, and I ſaw them no more.

FEB. 23d. SOON after leaving *Chundah*, it began to rain in ſmall ſhowers, but the weather was fair at intervals. In the night the rain had fallen very heavy, accompanied by a high wind: the road, which was bad enough in dry weather, was, in conſequence, rendered ſo ſlippery, that our toil was conſiderably increaſed; and we did not reach the village of *Purryhud* till afternoon, although the diſtance to that place was not more than ſeven miles and a half. We ſurpriſed on our journey a party of *Chohans*, who had

taken refuge in a receſs among the hills, in order, as we were told, to avoid being moleſted by the *Mahrattas*. The whole party might have conſiſted of about fifty men, women, and children, who no ſooner perceived us, than they ran off, howling and ſhrieking, into the woods. Their flight was ſo precipitate, that they left all their property behind them, which conſiſting only of dry grain, packed in leaves, and which being flung upon bamboos, they could eaſily have carried off. I was careful that none of their bundles ſhould be touched, in hopes that, when they ſhould recover from their panic, they might be induced to bring ſome of the grain to *Purryhud* for ſale; but in this expectation I was diſappointed.

The rain, on our arrival, came on ſo heavy, accompanied by a high wind, that it was with difficulty we could get a fire kindled, and a ſcanty meal prepared, to relieve the preſſure of hunger. As any information regarding the ſituation of the contending parties at *Sonehut*, now only five miles diſtant, became of much conſequence for me to attain, I ſent a *Hirkarrah*, accompanied by one of our *Chohan* guides, with a letter to the *Mahratta* officer in command, and likewiſe one to the *Rajah*. Before night, I received an anſwer from each party; that from the *Mahrattas* very civil; and the *Rajah*, who had juſt concluded a ceſſation of hoſtilities, ſent guides to conduct me to *Sonehut*.

Feb. 24th. The rain did not abate till about noon, at which time, being anxious to reach *Sonehut*, I moved on. But we had ſcarcely marched two miles, when it began to pour ſo heavily, that it was with difficulty we could proceed any further. Finding ſome deſerted huts within a mile of *Sonehut*, we all crept into them, to avoid the inclemency of the weather; for the ground was ſo wet, that it was impoſſible to pitch a tent.

a tent. We made fires to dry our clothes, and remained all huddled together in the *Chohans'* dwellings until next day.

FEB. 25th. THIS morning, as the weather cleared up, I diſcovered the *Rajah's* fort upon an eminence to the N. E. of us, with about forty huts to the ſouthward of it. The *Mahrattas* were encamped about a mile to the weſtward of the fort, and appeared to have been much incommoded by the rain; but the weather being now fair, and hoſtilities at an end, they were preparing to march.

ABOUT 2 P. M. the *Rajah* ſent me word that he would viſit me; but he did not come until the evening, at which time I was examining the road for the commencement of our next day's march. However, he ſtayed till I returned to my tent, where the interview took place. RAM GURREEB SING, the *Rajah* of *Corair*, appeared to be about ſixty years of age: he was a man of low ſtature, very dark, and his features had quite the character of the *Chohan* mountaineer. He came accompanied by his ſon, his *Killadar*, a *Bogale Rajepoot*, and a *Sirdar* of ſome auxiliaries who had come to his aſſiſtance from *Nigwanny Coaty*. He appeared to be of a mild and affable diſpoſition; but our ſalutations were no ſooner over, than the *Killadar* very abruptly demanded a preſent of me for his maſter. Of this I took no notice; and immediately began aſking them a variety of queſtions concerning the late conteſt between the *Rajah* and the *Mahrattas*; when the ſubſtance of the information I received was as follows: That ſince the *Mahrattas* had eſtabliſhed their government in *Ruttunpoor*, and *Bogalecund*, they had demanded a tribute from the *Chohan Rajah* of *Corair*, which, after much contention, was ſettled at 200 *rupees*: but that RAM GURREEB had demurred paying any thing for the laſt five years. GOLAUB KHAN had, in conſequence, been deputed by the *Subadar* of *Choteeſgur*,

teeſgur, with about 200 matchlockmen, and 30 horſe, to levy the tribute due to the *Rajah* of *Berar*; and had been joined by the *Rajah* of *Surgooja*, with about 80 horſe and foot. GURREEB SING, on his ſide, had been ſupported by the *Rajah* of *Ningwanny Coaty*, with 7 matchlocks, and 3 horſemen; and his own forces amounted only to 10 matchlockmen, 3 horſemen, and about 100 of the *Chohan* mountaineers, armed with hatchets, bows, and arrows. They had attempted to fortify the paſs through which they expected the *Mahrattas* would have entered their territory; but GOLAUB KHAN *outgeneralled* them, by entering *Corair* through a different opening in the mountains; in the forcing of which, there had been four or five men killed on both ſides. The *Mahrattas* then entered *Corair*, and took poſſeſſion of *Mirzapour*, the ancient capital of the country. Upon this the *Chohans* fled; the *Rajah* took refuge in his fort; and the mountaineers obſcured themſelves, with their families, and as much of their property as they had time to carry off, in the moſt impenetrable parts of the woods, and in caves among the hills and rocks. The enemy then ravaged the country, and burned the villages, which very much diſtreſſed the *Rajah's* ſubjects; whereupon they ſupplicated him to make peace. A treaty was begun, and concluded, on his ſtipulating to pay the *Mahrattas* 2000 rupees; and the *Mahrattas* agreed to return ſome cattle which they had taken. I was well informed that this ſum was conſidered merely in the light of a nominal tribute, or acknowledgment of ſubmiſſion; for the *Rajah* had it not in his power to pay one rupee; and the *Mahrattas* had agreed to let him off, on his giving them five ſmall horſes, three bullocks, and a female buffalo. This little recital being ended, I put ſome queſtions to the *Killadar* (who appeared to be by far the moſt intelligent man among them) relative to the climate and productions of *Corair*. He related, that they never experience any hot winds; but, from the frequent rains that fall, the

the air is cool, and throughout the year a covering at night is neceſſary. He alledged, that he was not a native of *Corair*, having emigrated from *Rewah*, in *Bogalecund*; and that the change of water had diſagreed with him, which was uſually the caſe with all new comers. He added, that the country produced a little rice, Indian corn, and a few other ſmaller grains peculiar to hilly countries. Being very much gratified with his unreſerved replies to my interrogatories, I took this opportunity of preſenting the *Rajah's* ſon (a lad of ten years of age) with a red turban, which being bound on his head, he ſo far exceeded in the gaiety of his appearance any of the people about him, that the old *Rajah* ſeemed to behold him with delight, and ſoon after departed, promiſing to ſend me two guides before night.

Feb. 26. We departed from *Sonehut*, when I was much pleaſed to find a better road, and more open country, than any I had met with ſince our departure from *Chunarghur*. The villages were, however, ſtill very poor, not conſiſting of more than four or five huts each. The guides expreſſed much dread in paſſing the deſerted village of *Cutchar*, where the tigers had, but a few days before, carried off ſome people, which had ſo alarmed the villagers, that they had all fled. On paſſing the village of *Cooſahar*, I obſerved a very fine ſpring, called *Darahcoond*, from which there iſſued a conſiderable quantity of water. We encamped this day upon a rocky eminence, near the little village of *Loveejay*; where, as the *Mahrattas* had now retreated, the inhabitants were buſily employed in bringing back their property, and taking poſſeſſion of their dwellings. The weather was ſtill cloudy, and the air temperate.

There is abundance of game throughout the whole of *Corair*, conſiſting of partridges, quails of various kinds, and ſnipes; a few wild ducks, and hares in

great numbers; a great variety of deer, among which the *Sambre* and *Neelgaye* are found; a kind of red deer; the ſpotted kind, and hog deer; likewiſe a ſpecies of deer which I had never before met with, having a long neck, high fore legs, and low behind; but without horns. Some were of a grey colour, and others black and white. Among the animals of a more ferocious nature, may be reckoned the royal tiger, leopards, tiger cats, and large black bears.

FEB. 27th. My journey again continued through the thickeſt foreſts. I deſcended two very difficult paſſes into a pretty little valley, on the weſt ſide of which is ſituated the village of *Mirzapour*, which had formerly been the capital of *Corair*, and the reſidence of ADEL SHAW, the father of GURREEB SING. It was deſolate, excepting two or three *Chohans*, who had come to ſee what loſs the village had ſuſtained, and how much of their property the *Mahrattas* might have ſpared; for we, who had followed them in their retreat, could, from the quantity of dry grain, and other plunder, which they had dropped upon the road, perceive that they had loaded themſelves to the utmoſt. With the exception of a ſquare tank and a mangoe grove at *Mirzapour*, I could perceive but little difference between it and the other rude and miſerable dwellings of the *Chohans*. I was informed that the motive which had induced the preſent *Rajah* to remove his abode from where his anceſtors had always reſided, was to ſecure himſelf from the inroads of the *Mahrattas*; the ſituation of *Sonehut*, which is nearer to the difficult receſſes in the higher parts of *Corair*, being more favourable for concealment.

PREVIOUS to the *Mahrattas* extending their conqueſts into theſe wild regions, the *Rajahs* of *Corair* appear to have lived in perfect independence; and never having been neceſſitated to ſubmit to the payment of any tribute,

tribute, they had no occaſion to oppreſs their ſubjects. As far as my inquiries could penetrate into the hiſtory of this country, but which, from there being no records, muſt be liable to great inaccuracy, it appeared that the *Chohans* were the aborigines of *Corair*; and that a ſpecies of government, very like the ancient feudal ſyſtems, had formerly ſubſiſted.

HAVING proceeded about three miles beyond *Mirzapour*, we came to the village of *Sorrah*, where we found the villagers taking poſſeſſion of their habitations; but on ſeeing us, they all fled; nor would they again return to their huts, until we had paſſed by. Between *Sorrah* and *Munſook*, where we encamped this day, I obſerved ſeveral narrow valleys that were cultivated with rice. The inequality of the ground making it a receptacle for the water that falls, the natives throw little banks acroſs the valley, of ſtrength proportionate to the declivity of the ſurface, by which contrivance they preſerve a ſufficient quantity of water for the irrigation of their fields throughout the whole year.

THE village of *Munſook* being deſolate, it was fortunate that we had been ſo provident as to carry grain. Our guides, who had now accompanied us two days journey, being impatient for their diſcharge, we were under the neceſſity of preſſing a man who had come into the village to ſee what remained of his pillaged habitation. He was naked, having nothing about him but his bow and arrows, and appeared at firſt a good deal terrified; but on being fed, and treated kindly, he ſoon became pacified. As the evening approached, we heard a hallooing in the woods, and, after liſtening with attention, we found it was the mountaineers inquiring for their loſt companion, whom they were ſeeking with much anxiety. We made him anſwer them, that his perſon was ſafe, and that he was well treated; upon which they retired apparently ſatisfied.

FEB. 28th. A heavy fall of rain, accompanied with wind, delayed our moving until noon; when we proceeded, and reached *Tuggong*, by half paſt five o'clock. This little hamlet, which conſiſted only of three huts, was deſtitute of forage for our cattle; and our proviſions being alſo expended, and the place deſolate, we had no reſource left, but to march the next day, until we could reach ſome inhabited place, where our very urgent wants could be ſupplied. Our guides having now accompanied us three days, declared they would proceed no further; and the man we had ſurprized, proved ſo wild and untractable, that he was of little or no ſervice. But, to add to our trouble, about three in the morning of the enſuing day, a very heavy ſtorm of wind and rain came on, which laſted with little intermiſſion till noon, ſo that we now became not only hungry, but wet and cold. The weather cleared up about noon, when three men came in from MOOTYLOL, the *Goand Rajah* of *Kurgommah*; the object of whoſe viſit, I found, was to entreat me not to go near his place of reſidence. It was with difficulty I could perſuade them, that the object of our journey, and the nature of our ſituation, was ſuch as to preclude a compliance with their meſſage; but which appearing at length to comprehend, they readily undertook to relieve our guides, and conduct us.

MARCH 1ſt. We proceeded in the afternoon through a very wet road to *Kurgommah*. The *Goands*, ſeeing us encamp quietly, came out to the number of about fifty to gaze at us. They appeared to be a ſtout well looking people, and in every reſpect ſuperior to the mountaineers of *Corair*. We experienced ſome difficulty in converſing with them; but, after repeated applications, we made them at laſt comprehend, that we were in want of grain; when they informed us, that we could have none till the next day; as it would be neceſſary for me to halt, and ſee MOOTYLOL, before any thing could be afforded us.

MARCH

MARCH 2d. RAJAH MOOTYLOL came to viſit me: he was a tall, well-made man, of a very dark complexion, but appeared to have been much reduced by ſickneſs. Another ſick man was with him, whoſe complaint ſeemed to be a leproſy, and who wanted phyſic, and advice; but which I told him I was unable to give him. On my inquiring of them what countries were ſituated contiguous to *Kurgommah*, I was informed, that to the north was *Corair*; to the north-weſt, *Ningwanny Coaty*, and *Bogalecund*; to the weſt, *Pindara*, and *Omercuntuc*; to the ſouth, *Mahtin*; and to the eaſt, *Surgooja*. Theſe countries are all very wild, and thinly inhabited, and are ſeldom or never frequented by any travellers, except the *Hindoo* pilgrims, who go to viſit the ſources of the *Soane* and *Nurbudda* rivers at *Omercuntuc*. The uſual road to this place is by *Ruttunpour*; but the *Brahmens* having been plundered, by the *Pertaubgur Goand Rajah*, of what they had collected from the offerings of the pilgrims, it was at that time little frequented. With much difficulty I procured here a ſcanty ſupply of grain, for which we paid exorbitantly, and prevailed on MOOTYLOL to give us guides to direct us in our next day's journey.

MARCH 3d. OUR guides, either from knavery or ignorance, led us repeatedly out of the road, which was over very rugged ground, and through a very wild country. We were in conſequence frequently puzzled to recover the track, and obliged to grope out our way for the firſt five miles; after which it was with much ſatisfaction that we quitted the territory of MOOTYLOL; and, croſſing the river *Huſſoo*, entered upon the *Mahratta's Khaſs Purgunnah* of *Mahtin*. The banks of the river were very rugged and ſteep; and the impreſſions of tigers' feet were viſible in the ſands. On the oppoſite bank ſtood the little village of *Mungora*, in which we found only one family, conſiſting of an old man his wife, and two ſons; the

the latter of whom very readily relieved our guides, and led us through a wilderneſs to *Cooſgar*, the inhabitants of which were *Goands*. Excepting in the culture of the ſoil for ſubſiſtence, they appeared to be totally uninformed, and ignorant of every thing relative to other parts of the world. They did not, however, ſhew any ſymptoms of alarm on our approach, as we had commonly experienced among the inhabitants of theſe wild regions. Neither ſilver nor copper coins are current in this country; but cowries were paſſed at a profit of near an hundred per cent. above their common value at *Chunarghur*. With much difficulty we procured here, from the villages, as much grain as ſufficed for the day. The weather proved ſqually, but cleared up at night; and a clear ſky at our ſetting out next morning gave us freſh ſpirits.

March 4th. A little after ſunriſe the ſky was again overcaſt, and as we proceeded we perceived that much rain had fallen in every direction around us. We eſcaped, however, with little; and as we approached to *Julky*, the country appeared leſs overrun with large foreſt trees than that we had travelled through the preceding day; but the road led ſometimes through almoſt impervious thickets of high graſs and reeds. On our arrival at *Julky*, we found a different tribe of mountaineers, who called themſelves *Cowhiers*. Two roads led from this place to *Mahin*; one, by *Tannaira Cuſ ave* and *Butloo*; another, more circuitous, through the beds of the *Bockye* and *Huſtoo* rivers, *Kurby* and *Bonnair*. In the evening I examined the former, and found it tolerably paſſable as far as *Tannaira*; from which place it appeared to lead into the hills. This village had been recently deſtroyed by fire; and on my inquiring the cauſe from the villagers at *Julky*, they informed me, that the tigers had carried off ſo many of the inhabitants, and had made ſuch devaſtation among their cattle, that they had been induced to abandon it, and to ſettle at *Julky*.

Julky. A herd of the *Sambre* deer, very wild, had taken up their reſidence near the remains of the village of *Tannaira*, where we ſaw likewiſe abundance of green pigeons and peacocks.

FINDING the road thus far good, I had determined to proceed by this route to *Mahtin*; but the *Cowhiers* diſſuaded me from it; alledging, at the ſame time, that if I pleaſed, I might attempt it, but that they were convinced it would be impaſſable in the hilly part for cattle of any deſcription; and that the road was of ſo difficult a nature, that I could not hope to reach *Mahtin* by night, although the diſtance was only fifteen miles. To have involved myſelf in ſo arduous an attempt, without the proſpect of any refreſhment, and, after clambering over precipices all day, to have run the riſk of being benighted in ſo wild and deſolate a part of the country, would have been highly imprudent; I therefore abandoned the idea, and determined on taking the road by *Kurby*.

MARCH 5th. ABOUT an hour before day-light, our route commenced for about a mile in the bed of the *Bockie* river, which led us into the bed of the *Huſtoo*, where the ſtream was conſiderable, and very rapid. We croſſed it twice; but in this we were not ſo fortunate as in the former, where we had found a hard bottom; for the wetneſs of the road, and the quick-ſands in which our cattle were frequently involved, rendered this part of our journey very toilſome and diſtreſſing.

WE arrived this day at *Pory*, having left ſome lofty ranges of hills to the weſtward. At this place a *Cowhier* chief came to viſit me; or rather his curioſity brought him to ſee a white man. He was accompanied by his ſon, and grandſon; both ſtout and large limbed men for mountaineers, though not ſo well ſhaped as the *Goands*. We ſtared at each other a little while; for our languages being totally unintelligible

ble to each other, we could hold no converſation, until a *Byraghy Fakeer*, who had wandered into theſe wilds, tendered his ſervices as interpreter. All that I could collect from this chief was, that in theſe mountains there are ſeven ſmall diſtricts, called *Chowraſſeys*, containing nominally eighty-four villages; but that, in reality, not more than fifteen were then in exiſtence; that they were all conſidered as belonging to the *Purgunnah* of *Mahtin*; and that the tribute they paid to the *Mahratta* Government, which conſiſted in grain, was very inconſiderable. The *Mahrattas* kept it up to retain their authority among the mountaineers; who, if not kept in ſubjection, were conſtantly iſſuing into the plain country to plunder. I inquired of him, if there had ever exiſted a *Cowhier Rajah*, or independant chief of any kind; to which he replied, that the country had formerly been ſubject to the *Rewah Rajah* of *Bogalecund*, and that, about thirty years ſince, the *Mahrattas* had driven him out; having in the conteſt very much impoveriſhed and depopulated the country.

The converſation was carried on under much diſadvantage; for it was evident our interpreter underſtood but imperfectly the language of *Cowhier*. The old man, whoſe attention had been chiefly attracted by a *Ramnaghur Morah*,* of which he was deſirous to know the conſtruction, being ſatisfied as to that point, now took his leave, and departed.

March 6th. This day's journey brought us to *Mahtin*. The road, for the firſt five miles, was one continued aſcent; in ſome parts ſteep; but in others, gradual; till we arrived at the village of *Bunnair*, where we turned to the weſtward, to aſcend the very difficult *gaut* between it and *Mahtin*, which in length is about three miles. At the bottom of it is the little village of *Loungah*, which gives its name to the paſs. We

* A kind of ſtool, made of wicker work, and cotton thread.

We had hardly reached the top of the firſt aſcent, when a violent ſquall of wind and rain, accompanied by thunder and lightning, broke under us. We were fortunate in eſcaping it; for had it fallen in our track, it would have rendered the road ſo ſlippery as greatly to increaſe the difficulty of the aſcent. We arrived at *Mahtin* about an hour before noon, and encamped on the eaſt bank of the river *Taty*. Near this place (bearing north about one mile diſtant) is a very pictureſque mountain, called, by the Cowhiers, *Mahtin Dey*. With my teleſcope I diſcovered a little flag on the ſummit of it; and on inquiring the reaſon, I was informed that it was to denote the reſidence of the *Hindoo* Goddeſs BHAVANI. This day being the *Hooly*,* the mountaineers were celebrating the feſtival, by ſinging, and dancing, in a very rude manner, to the ſound they produced by beating a kind of drum, made with a ſkin ſtretched over an earthen pot. They ſeemed to be totally uninformed as to the origin or meaning of the feſtival; nor was there a *Brahmen* among them, to afford them any information on that ſubject. I am inclined to think that they are a tribe of low *Hindoos*; but being ſo very illiterate, and ſpeaking a dialect peculiar to themſelves, any inquiries into their hiſtory, manners, and religion, would have been little ſatisfactory.

THIS evening we had a good deal of thunder, and the ſky was overcaſt and clear, at intervals, until near midnight, when a violent ſtorm of wind and rain came on from the N. W. accompanied with very large hail-ſtones. The thunder was very loud and ſhrill, and, being re-echoed by the mountains, the noiſe was tremendous. The ſtorm continued about two hours, when the wind abated; but the clouds came down upon the hills on all ſides, and the rain continued more or leſs violent all the next day.

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* An Hindoo feſtival at the ſpring.

MARCH 7th. IN the evening the clouds began to aſcend, and the day broke next morning with a clear ſky; but the country being wet, and the *Taly* river quite filled, we were compelled to poſtpone our march.

MARCH 8th. THIS morning a *Cowhier* came in from *Loffah*, a village about five *coſ* diſtant, and reported, that cloſe to *Mahtin*, at the bottom of the large hills, he ſaw the mangled bodies of a man and a bullock, who appeared to have been recently killed by tigers. I found, on inquiry, that the traveller was a villager coming with his bullock, loaded with grain, to *Mahtin*, and that the accident happened juſt as he was terminating his journey. Upon aſking the *Cowhiers* if they uſed any means to deſtroy the tigers, they replied, that the wild beaſts were ſo numerous, that they dreaded, if one were to be deſtroyed, the reſt would ſoon be revenged upon them, and upon their cattle, and would undoubtedly depopulate the country. He added, that the inhabitants of *Mahtin* make certain offerings and ſacrifices, at ſtated periods, to BHAVANI, on *Mahtin Dey*, for her protection from wild beaſts, upon which they rely for preſervation; and he remarked to me, that the man who had been killed, was not an inhabitant of their village. I could not forbear a ſmile at the credulity of theſe mountaineers.

WE had now experienced rain, more or leſs, for twenty-two days: the weather was ſtill cold, but the air, clear and ſharp; and, as far as I could diſcover, the fall of rain was not conſidered as unuſual at this ſeaſon in that part of the country.

FROM the time that we had entered *Corair*, I had obſerved a great variety of very beautiful flowering ſhrubs, which appeared new to me; but not poſſeſſing ſufficient botanical knowledge to decide to what claſſes of

of the vegetable ſyſtem they belonged, I endeavoured to collect the ſeeds of each kind; in the hope that, if the change of ſoil and climate ſhould not prove unfavourable, I might enjoy the ſatisfaction of ſeeing them flouriſh in ſome part of the Company's territories.

MARCH 9th. PROCEEDED to *Jattaingah*, a ſhort diſtance; but the rain had made the road ſo bad that we travelled but ſlowly.

MARCH 10th. THE weather fair. Proceeded fourteen miles to *Pory*, a *Byraghy's* dwelling. We had now ſome reſpite from the difficult aſcents and deſcents we had been accuſtomed to, our road lying in a valley between two high ridges of mountains. At this place I was informed that the ſources of the *Soane* and *Nurbuddah* rivers were not more than twenty-two *coſes* diſtant to the weſtward; that they derive their origin from the water that is condenſed, and iſſues from the cavities, in the mountains which form the high table land of *Omercuntuc*. Prior to my commencing this journey, I had pictured to myſelf a great deal of ſatisfaction, in the proſpect of viſiting this place, and in viewing the ſpot where two large rivers, iſſuing from the ſame ſource, purſue their courſes in oppoſite directions, until the one falling into the gulph of *Cambay*, and the other into the *Ganges*, they may be ſaid to inſulate by far the largeſt part of *Hindooſtan*.

THE *Byraghy* at *Pory*, who had been ſomewhat alarmed on our approach, ſeeing us encamp without moleſting him, brought me a preſent of a fowl and two eggs, which I accepted; but being fatigued at the time, I diſmiſſed him, deſiring him to call again in the evening. He came according to appointment, accompanied by two or three *Cowhiers*; and as he had been a great traveller, I found him very converſant in

in the *Hindooſtanny* language. I had obſerved his dwelling to be in a ruinous condition; and on aſking him the cauſe of it, he informed me, that about two months before, the *Goands* had come in the night, had carried off all his property, and, after killing as many of the inhabitants as came in their way, had ſet fire to the village; ſince which the inhabitants had only been able to bind a few reeds and ſtraw together, to ſhelter themſelves from the weather. Upon aſking him the cauſe of theſe depredations, he informed me, that ever ſince the *Mahrattas* had attempted to ſubdue the *Perlabgur Goands*, who inhabit the hills to the weſtward of *Ruttunpour*, there had been a continual warfare between them. He added, that the *Goands* were frequently moving about in large bodies, and never failed to commit depredations, and to plunder when opportunities offered; and he concluded by adviſing me to proceed on my journey with caution. I inquired of him if it was practicable to proceed by any route from *Pory* to *Omerruntuc*; to which he replied in the negative; and expreſſed much ſurprize at my wiſhing to go into a country, which, he ſaid, was the abode only of wild beaſts, demons, and the ſavage *Goands*.

MARCH 11th. I proceeded about thirteen miles to the little village of *Neaparrah*, conſiſting only of three miſerable huts. It is under the *Purgunnah* of *Cheylma*, which is conſidered a part of *Choteeſgur*. This day one of my camels died with ſymptoms of the hydrophobia; having, for ſome days, been ſo reſtleſs and unruly, that he was continually throwing off his load. I could not eaſily account for this circumſtance, until I recollected that the night before I left *Rajegaut*, near *Benares*, a dog had run into our camp, and bit the animal in the face, as alſo a *Tattoo* in the leg, which had afterwards died in a very unaccountable manner at *Kurgommah*.

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MARCH 12th. We proceeded to *Maudun*, our road ſtill continuing in a narrow valley between high ranges of mountains. On our march this day, I had obſerved a few ſpots cleared on the tops and declivities of the mountains; and I could diſcern here and there, with my teleſcope, a hut, and ſome people quite naked. We likewiſe met with numerous herds of wild buffaloes.

MARCH 13th. WE arrived at *Ruttunpour*, after quitting the mountainous country. This being the capital of *Choteeſghur*, and the reſidence of the *Subadar*, I expected to have found a large town; but, to my great diſappointment, I beheld a large ſtraggling village, conſiſting of about a thouſand huts, a great many of which were deſolate; and even ITTUL PUNDIT the *Subadar's* houſe, which was tiled, and ſituated in the *Bazar*, or market-place, appeared but a poor habitation.

I HAD been furniſhed with a letter from the *Berar* government, to this chief, which I immediately ſent him, along with a copy of my paſs. About noon he ſent his brother to congratulate me on my arrival, who, after our mutual ſalutations were over, inquired by what route I had come to *Ruttunpour*. On my telling him through *Corair*, he expreſſed much ſurprize at our having travelled through ſuch dreary wilds and mountainous paths; and told me, that the *Mahratta* troops always experienced the greateſt inconvenience, when ſent into that country, from the want of proviſions, and always ſuffered much from the badneſs of the water. I had obſerved, indeed, the *nux vomica* hanging over the rivers and rivulets, which had led me to ſuſpect, that the infuſion of it might produce an irritation in the ſtomach and bowels; but the ſtreams were pure and limpid, and the water not diſagreeable to the taſte. On my aſking him what he conceived to be the cauſe of the deleterious effects of the water on their people, he ſaid, that they attributed

attributed them to its extreme chill; but this was a quality which I had not been able to diſcover. He next inquired by what route it was my intention to proceed to *Vizagapatam*. When I mentioned through *Choteeſgur*, and *Buſtar*, to *Jaypour*, he informed me, that I had yet a very mountainous and wild country to penetrate by that road; added to which, the inhabitants being *Goands*, and very ſavage, I might experience ſome trouble from them. I aſked him if the *Mahratta* government was not efficient there; to which he replied, that for the laſt four or five years, the *Rajah* had paid no tribute; that they had never had the entire poſſeſſion of the country; but, by continuing to pillage and haraſs the *Goands*, they had brought the *Rajah* to acknowledge the *Mahratta* government, and to promiſe the payment of an annual tribute: that a few days before, a *vakeel* * had arrived from *Buſtar* with 5000 rupees, which at leaſt ſhewed an inclination to be on good terms. He told me, that I ſhould be provided with a letter from the *Ranny*, or widow, of the late BEMBAJEE, to the *Conkair Rajah*, whoſe adopted ſon he was. I was further informed, that this *Conkair Rajah* was a *Goand* chief, poſſeſſing a track of hilly country that bounds the ſouthern parts of *Choteeſgur*, and is ſituated between it and the *Buſtar Rajah's* country, who, from his ſituation, would have it in his power to aſſiſt me in the further proſecution of my route through *Buſtar* to *Vizianagram*, where my journey was to terminate.

I HAD now travelled 296 miles, from *Chunar* to *Ruttunpour*, in forty-four days; a ſmall diſtance, comparatively with the length of time; but the difficulty of the roads, and the inclemency of the weather, had, for the laſt twenty days, not only retarded us exceedingly, but our cattle likewiſe had ſuffered ſo much,

* Ambaſſador, or deputy.

much, and were ſo exhauſted, that a little reſpite from further fatigue was become neceſſary for our welfare.

A VARIETY of intereſting objects now preſented themſelves, on which I was deſirous of acquiring information; the firſt and moſt important of which was, an accurate account of the ſources of the *Nurbuddah* and *Soane* rivers, and of the *Hindoo* pilgrimage to them. ITTUL PUNDIT viſited me in the evening, when I expreſſed to him the ſtrong deſire I felt of proceeding to the ſpot, and inquired as to the nature of the road by which travellers uſually went from *Ruttunpour* to *Omercuntuc*. He gave me nearly the ſame account which I had previouſly received from one of my *Hircarrahs*, who had viſited the place, adding, that the *Goands* were, at this juncture, more powerful than ever, and that no pilgrims had attempted to go there for ſome time. He expreſſed at the ſame time a great deal of aſtoniſhment, and ſome alarm, at what could be my motive for wandering in theſe uncomfortable mountains and wilds. I told him, that the report I had heard of a very large *Hindoo* temple, and many curious images, had excited in me a deſire to viſit them, for magnificent objects in general had that effect upon mankind. To this he ſeemed to aſſent; but obſerved, that it would be impracticable; for, if I were to leave my cattle and baggage under his care, and to proceed with my people on foot, which was the only probable method of ſurmounting the wild and rugged roads to *Omercuntuc*, the *Purtaubgur Goand Rajah* would, notwithſtanding, moleſt me; and would endeavour to ſhut me up in ſome of the *gauts*, or paſſes, from which we ſhould not be able to extricate ourſelves without conſiderable loſs, or the danger of ſtarving in them. Finding, therefore, that no aſſiſtance was to be got from the *Mahratta*, or that his alarm might induce him rather to throw obſtacles in my way, I relinquiſhed, with much mortifying reflection and diſappointment, the proſpect of viſiting

a place, which I conſidered as one of the greateſt natural curioſities in *Hindooſtan*.

THE only expedient that was now left, was to collect as accurate an account of the place as poſſible. In this the *Subadar* readily aſſiſted me, and ſent me two *Pundits*, who had been there repeatedly, and whom he deſcribed as intelligent men, and capable of ſatisfying my moſt ſanguine expectations. They were both *Brahmens*, of high caſt, and learned men. I began to interrogate them concerning the roads from *Ruttunpour* to *Omercuntuc*. They ſaid there was but one, which led from the north ſide of the town into the hills, where it continually aſcends and deſcends over mountains, and leads through deep defiles, on the ſides of precipices, and through a foreſt almoſt impenetrable, to *Pindara*, (a diſtance of about twelve *coſs*,) which is the head of a *Purgunnah* bearing the ſame name; but the village is very poor, conſiſting only of a few *Goand* huts. From this place the road was only known to the mountaineers, who are always taken as guides to direct the pilgrims in aſcending the table land of *Omercuntuc*. The *Soane* riſes on the eaſt ſide of it, and flows firſt through *Pindara*, where being joined by numerous other ſtreams from the N. E. ſide of this mountainous land, it proceeds in a northerly direction through *Sohaujepour*, and *Bogalecund*; whence turning to the eaſtward, it purſues its courſe to the *Ganges*. After aſcending the table land, the temple is found ſituated nearly in the centre of it; where the *Nurbudda* riſes from a ſmall *pucka Coond*, (or well,) from which, they told me, a ſtream perpetually flows, and glides along the ſurface of the high land, until reaching the weſt end of it, it precipitates itſelf into *Mundilla*. They deſcribed the fall as immenſe, and ſaid, that at the foot of the table land, its bed becomes a conſiderable expanſe, where being immediately joined by ſeveral other ſtreams, it aſſumes the form of a large river.

I WAS

I WAS much gratified with this deſcription, which they delivered with ſo little heſitation, and which agreed ſo well with the accounts I had previouſly received, that it left no doubt in my mind as to its veracity. I next inquired of them, in whoſe territory *Omercuntuc* was conſidered. They ſaid, that the *Nagpour* government attached a part of it to their *Purgunnah* of *Pindara*: a ſecond part was claimed by the *Rajah* of *Sohaujepour*; and a third by the *Goands*, in whoſe poſſeſſion, indeed, the whole at that time reſted. They deſcribed the building as being about forty feet high; that the images were numerous, and that they were deſcriptive of a very romantic fable; and this ſubject immediately led me into that of the pilgrimage. A deſire, it ſeems, to poſſeſs the property accruing from the offerings, and taxation levied on the pilgrims who travel thither, had raiſed three competitors for it; but it properly belonged to the *Brahmens* who attend on the pagoda.

THE *Hindoos* worſhip at the ſource of theſe rivers the conſort of *Siva*, whom SIR WILLIAM JONES, in his Treatiſe on the Gods of *Greece*, *Italy*, and *India*, mentions as being diſtinguiſhed by the names of PARVATI, or the mountain-born goddeſs; DURGA, or difficult of acceſs; and BHAVANI, or the goddeſs of fecundity; which latter is her leading name at *Omercuntuc*. The temple which contains the *Moorat*, or image of BHAVANI, was built by one of the ancient *Rajahs* of *Ruttunpour*. The *Pandits* ſaid there were formerly records of fifty-two ſucceſſions; but that, about ſixty years ago, the family had become extinct; when the *Mahrattas* took advantage of the confuſion that enſued, from the endeavours of many competitors, to ſeize upon the government, and have retained it ever ſince that period. They related to me the names of three preceding *Rajahs*; viz. of HEOHOBUN SING; his father, HEONNURAIS; grandfather, BISNAUT SING; and great-grandfather, RUTTUN SING. More their

memory, or papers, could not furniſh; but that the whole might be attained by reference to records which were now difficult to be found. Upon my expreſſing much ſolicitude to poſſeſs them, they told me that they doubted if there were any in *Ruttunpour*; for that the oppreſſion and calamity which had befallen the city, ſince the *Mahrattas* had got poſſeſſion of it, had deſtroyed that encouragement which the *Brahmens*, under the government of their ancient *Rajahs*, had been accuſtomed to receive; and having deprived them of ſmall grants of land, upon which they had formerly ſubſiſted, they had not only diſturbed their literary purſuits, but had diſtreſſed them to ſuch a degree, that they had been compelled to wander in ſearch of the means of ſubſiſtence, and of peaceable retirement, elſewhere; and it might naturally be ſuppoſed, that they had taken their books and papers with them. There were at this time, they ſaid, only two or three families remaining, in the ſervice of the *Mahratta* government, upon ſtipends ſo ſlender, that they were barely enabled to ſubſiſt.

THE ſpring from which the *Nurbudda* takes its ſource, is ſaid to be encloſed by a circular wall, which was built by a man of the name of REWAH, and on that account the river is called *Maht Rewah*, from its ſource all through *Mundilla*, until it reaches the confines of *Bhopaul*. The images at *Omercuntuc* are ſaid to repreſent BHAVANI, (who is there worſhipped under the ſymbol of NARMADA, or the *Narbudda* river,) much enraged at her ſlave JOHILLA, and a great variety of attendants preparing a nuptial banquet; to which a very romantic fable is attached: That SOANE, a demi-god, being much enamoured with the extreme beauty of NARMADA, after a very tedious courtſhip, preſumed to approach the Goddeſs, in hopes of accompliſhing the object of his wiſhes by eſpouſing her. NARMADA ſent her ſlave JOHILLA to obſerve in what ſtate he was coming; and, if arrayed in jewels,

of

of lovely form and dignity, or worthy to become her conſort, to conduct him to *Omercuntuc*. JOHILLA departed, met with SOANE, and was ſo dazzled with the ſplendor of his ornaments, and extreme beauty, that ſhe fell paſſionately in love with him; and ſo far forgot her duty as to attempt to perſonate her miſtreſs; in which ſucceeding, BHAVANI (or NARMADA) was ſo enraged at the deceit, that, upon their arrival at *Omercuntuc*, ſhe ſeverely chaſtiſed JOHILLA, and diſfigured her face in the manner ſaid to be repreſented in the image. She then precipitated SOANE from the top of the table land to the bottom, whence that river riſes; diſappeared herſelf in the very ſpot where the *Narbudda* iſſues; and from the tears of JOHILLA, a little river of that name ſprings at the foot of *Omercuntuc*.

THE Pundits terminated their account by preſenting me with an addreſs of BEAS MUNI to the *Narbudda*, extracted from the *Vayer Purana*; and which my friend MR. SAMUEL DAVIS tranſlated for me in the following words: "BEAS MUNI thus addreſſed NURMADA, (or the *Narbudda* river:) Glorious as the ſun and moon are thine eyes; but the eye in thy forehead blazes like fire: bearing in thy hand a ſpear like the *Treſul*, and reſting on the breaſt of BHYROL. The blood of ANDUK (OSSURA) is dried up in thy preſence; thy *Weuſon* (a ſort of ſnow) is the diſpeller of dread from the human race. BRAMA and SEVA reſound thy praiſes: Mortals adore thee. The *Munis* reverence thee; *Dewas* (demi-gods) and *Hindras* (angels) are thy progeny. Thou art united with the ocean; thou art deſcended from SURYA. By thee are mortals ſanctified. Thou diſpeller of want, thou encreaſeth the proſperity of thoſe who perform devotions to thee. By thee are mortals directed to the bleſsful regions, and taught to avoid the manſions of puniſhment. Thou art alſo REBA, a child of HEMALA, (the ſnowy mountain.) NURMADA anſwered, O MUNI! thy

words are perfect, and thy heart is pure: Be thou chief of *Munis*. By reading this, a man's life will be lengthened, his happineſs and fame encreaſed, and his progeny multiplied."

MARCH 16th. THIS morning I made an excurſion to ſee the tank and buildings on the weſt ſide of *Ruttunpour*. The firſt objects that attracted my attention were two *Hindoo* temples on a hill: one had been erected by BEEMBAJEE in honour of LETCHMUN RAM; and the other I found had been built in honour of BEEMAJEE, whoſe heroic exploits had raiſed him in the opinion of the *Mahrattas* to the honour of a *Dewtah*; at whoſe ſhrine, offerings, and ſacrifices, are accordingly made at ſtated periods. The guide then led me over ſome high banks, round the eaſt and north ſides of the fort. From the latter a gate projects into a tank upon a high mound. Theſe two faces are ſurrounded by two large tanks; but the rampart is entirely fallen down, and in the place where it formerly ſtood, had been erected ſome poor huts. In the north end of the fort is ſituated a ſmall brick *Hindooſtannee* houſe, in which ANUNDYBYE, and another *Ranny* of the late BEEMBAJEE, reſided. He left three wives at his death; one of whom only had burned herſelf with his remains; and the other two were then ſupported on a *Jagheer*, granted to them by the *Berar Rajah*.

I PROCEEDED in a ſouth-weſt direction, until I came to a building ſacred to BHYROE; and found in it an enormous idol, made of blue granite, about nine feet in height, and which was rubbed over with red paint, and adorned with flowers. I was next directed to a little hill, called *Letchmy Tackry*, upon which is an image and temple dedicated to BHAVANI; whoſe protection, they ſaid, had ever prevented the *Muſſulmen* from diſturbing the *Hindoos* in their religious rites at *Ruttunpour*. From this hill, looking north,

I had

I had a fine proſpect of the town and fort of *Ruttunpour*, ſurrounded by a great number of tanks and pools. Beyond them appeared the mountain of *Loffagur*, on which the *Mahrattas* formerly had a poſt; and the view was terminated by the blue mountains towards *Omercuntuc*. To the ſouthward was a large lake, called *Doolapour Talaow*, the embankment of which was nearly two miles in length; and to the weſtward, about a mile diſtant, was a little white building, which they told me was the tomb of *Mooſakhan*, a *Patan* mendicant, who had been killed by the *Goands*, many years ago, while endeavouring to make converts to the Mahommedan faith.

I NOW deſcended from the hill, and went to look at a heap of ruins; among which they pointed out to me *Rajah* ROGONAUT'S old *Mahal*, or houſe, under *Gooſapahar*. It had been pulled to pieces for the ſake of the materials; and the walls had been much mutilated, in hopes of finding treaſure. This building had been conſtructed on the old ſite of *Ruttunpour*, which then bore the name of *Rajepour*. On my return, I obſerved a building in the middle of a tank, erected on thirty-ſix arches of the gothic kind, upon which were raiſed twenty-four pyramids over the external piers; and within them appeared a temple of a pyramidical form, the entire height of which I computed to be about fifty feet. They informed me it was a monument erected to the memory of one of the ancient *Rajahs* of *Ruttunpour*; and this object having raiſed my curioſity, I felt a ſtrong deſire to croſs the water for a nearer inſpection of it; for, if there had been any inſcription upon it, it might probably have thrown ſome light upon the hiſtory of this part of India. I found, however, that the little excurſion I had already made, had begun to excite ſome ſurpriſe in the town, which any further delay might have increaſed almoſt to an alarm; and as I depended a good deal upon the aſſiſtance of the *Subadar* of *Choteeſgur*

teeſgur in proſecuting the remainder of my route, I conceived it more adviſable to abandon the building, and return to my camp, than to hazard any obſtruction to my fulfilling with ſucceſs the very arduous undertaking I was engaged in.

THE *Pundits* viſited me again about noon, when a converſation took place concerning the buildings, and ruins, I had viſited in the early part of the day; which commenced with an account of ſeven *Coonds*, (wells,) over which, they ſaid, as many *Dewas* preſide. Bathing in them they conſidered as highly beneficial, for thereby they imagine they receive an ablution from ſin. Theſe wells are ſituated in and about *Ruttunpour*; and from the ſanctity attributed to them, the place has been called a *Coſſy*. They related to me a number of fables concerning demons, and giants, who formerly inhabited theſe hills; one of whom, in particular, they mentioned by the name of GOPAUL ROW PALWAN, a great wreſtler, who lived in the reign of the Emperor ACBAR, and whoſe name is ſtill attached to a part of the hills on the north ſide of *Ruttunpour*. They told me many extraordinary ſtories of his exploits, and feats of ſtrength and agility; and added, that the Emperor ACBAR, hearing of his fame, had ſent for him to court, and that his Majeſty had been vaſtly gratified by his wonderful performances.

THE *Pundits* being about to take their leave, and as my departure next morning would probably prevent our meeting again, I thought the liberal and ready information they had given me, demanded ſome return; and, after making them a ſuitable compenſation, I expreſſed a wiſh, that if they knew of any inſcriptions, or ancient legends, in or about *Ruttunpour*, they would favour me with copies of them. They departed, promiſing to comply with my wiſhes, ſo far as might lie in their power; and in the evening they

ſent

ſent me a paper, on which were written ſome lines in the *Deonagur* character, but which proved to be nothing more than a tranſcript from the *Mahabarat*.

RUTTUNPOUR is undoubtedly a place of great antiquity; and, could I have remained there a ſufficient time to examine its ruins, and to ſearch for the ancient records of the place, it is probable I ſhould have obtained ſome uſeful information concerning it.

MARCH 18th. HAVING now reſted five days at *Ruttunpour*, our journey was renewed, with freſh ſpirits, through a champaign country, abundantly watered with little rivers, full of villages, and beautifully ornamented with groves and tanks. After the difficulties we had encountered, the change of ſcene was truly gratifying; and the *Mahratta* government being well eſtabliſhed, and the country highly cultivated, we met with civil treatment, and abundance of every ſpecies of grain. Theſe were comforts to which we had been ſo long unaccuſtomed, that the hardſhips we had ſuffered in traverſing the mountains and wilds of *Corair*, *Kurgummah*, and *Mahtin*, were ſoon forgot. But as an account of each day's journey, through this fertile country, would be tedious and unintereſting in the detail, I need only mention, that we travelled 100 miles through it in little more than thirteen days, which brought us on the 31ſt of March to *Ryepour*, the next principal town in *Choteſgur*; but which, from its population, and commerce, might juſtly be ranked the firſt. I computed about 3000 huts in it: there is alſo a large ſtone fort on the N. E. ſide of the town, the walls of which are decayed, but the ditch is deep and wide.

THE ſoil in this country is a rich black mould, but no where more than three feet in depth. Under this the ſolid rock appears, as was perceptible in all the beds of the rivers, and in the ſides of tanks and wells.

It

It produces large quantities of wheat, and vegetable oil; ſuch as the linſeed, and *Palmachriſti*, and various kinds of pulſe. Rice is not abundant, it being only cultivated behind large reſervoirs of water, collected in the rainy ſeaſon, in ſituations where the declivity of the ſurface is ſuitable; and through the dykes, or embankments of which, the water is occaſionally let out to ſupply the vegetation, when the fall of rain from the atmoſphere no longer favors it.

LARGE quantities of grain are exported from *Choteeſgur* all over the *Nizam's* dominions, and even to the *Circars*, when the ſcarcity in thoſe provinces requires it. From the latter they import ſalt, which is retailed at ſuch an extravagant price, that it is ſometimes ſold for its weight in ſilver. The villages are very numerous, but poor; and the country abounds in cattle, and brood mares of the *tattoo* ſpecies. The population of *Choteeſgur* is not great, nor does the ſyſtem of government to which it is ſubject at all tend to increaſe it.

THE *Subah* of *Choteeſgur*, with its dependencies, was at this time rented by the *Berar* government, to ITTUL PUNDIT, for a ſpecific ſum, which was payable annually in *Nagpour*; and who, in conſideration of the rank of *Subadar*, and his appointment, had likewiſe paid a conſiderable ſum. Upon further inquiry as to the means by which the *Subadar* managed the country, I was informed, that he farmed different portions of it to his tenants, for a certain period, and for ſpecific ſums, nearly upon the ſame terms as the whole was rented to him. The revenue is collected by his tenantry, which, in thoſe parts of the country where the government is well eſtabliſhed, gives them little trouble. The attention of the *Subadar* is chiefly directed to levying tributes from the *Zemeendars* in the mountainous parts of the country, who being al-

way

ways refractory, and never paying any thing until much time has been ſpent in warfare, the reſult is often precarious, and the tribute conſequently trivial. I was next led to inquire what method was adopted by the tenantry in collecting the revenue from the peaſants. They informed me that it invariably conſiſted in taxing the ploughs, and was always delivered in the produce of the lands; as grain, oil, or cotton, according to the ſpecies of cultivation for which the implements had been uſed. This conſequently occaſions a vaſt accumulation of the produce of the country to the tenant; and ſome expedient becomes immediately neceſſary to convert it into ſpecie, to enable him to pay his rent.

The inſecurity attending the traveller, in his property and perſon, throughout moſt of the native governments of India, and the privilege allowed to the *Zemeendars*, of taxing the merchants who paſs through their diſtricts, is ſo diſcouraging to foreign traders, that they are rarely ſeen, in the *Mahratta* territory, employed in any other line of traffic, than that of bringing for ſale a few horſes, elephants, camels, and ſhawls. All other branches of trade, both in exports and imports, are under the immediate management of ſubjects to the empire; under whoſe protection, likewiſe, a numerous claſs of people, called *Brinjaries*, carry on a continual traffic in grain, and every other neceſſary of life. By theſe, the largeſt armies are frequently ſupplied. But, although much inland commerce is carried on in this way, it derives very little encouragement from any regulations of the *Mahratta* government, as to the improvement of roads, or any thing to animate it; and it is chiefly upheld by the neceſſity they are under of converting the produce of the lands into ſpecie; the *Brinjaries* purchaſing the grain at a moderate rate from the *Zemeendars*, and retailing it again in thoſe parts of the country, where the poverty of the ſoil, or a temporary ſcarcity, may offer a ready market. Accordingly, we find the

Brinjary

Brinjary perſevering through roads which nothing but the moſt indefatigable ſpirit of induſtry could induce him to attempt, and where the ſtraightneſs of the paths and defiles, barely affords a paſſage for himſelf and his bullocks.

THE *Mahrattas* keep their peaſantry in the moſt abject ſtate of dependance, by which means, they alledge, the *Ryats* are leſs liable to be turbulent, or offenſive to the government. Coin is but ſparingly circulated among them; and they derive their habitations, and ſubſiſtence, from the labour of their own hands. Their troops, who are chiefly compoſed of emigrants from the northern and weſtern parts of *Hindooſtan*, are quartered upon the tenantry, who, in return for the accommodation and ſubſiſtence they afford them, require their aſſiſtance, whenever it may be neceſſary, for collecting the revenues. Such was the ſtate of the country and government of *Choteeſgur*; the exports of which, in ſeaſons of plenty, are ſaid to employ 100,000 bullocks; and it is accordingly one of the moſt productive provinces under the *Berar Rajah*.

THE only road from *Cuttack* to *Nagpour* paſſes through *Ryepour*: it is, indeed, the only track by which a communication is kept open between thoſe two places; but it is frequently obſtructed by the *Zemeendars* who poſſeſs the intervening ſpace of hilly country.

APRIL 4th. A journey of ſeven days, during which the weather proved very pleaſant, terminated this day on the ſouthern confines of *Choteeſgur*. We were here within view of the hills that extend from near the ſea-coaſt of the Northern *Circars* to this part of the peninſula; a ſpace of about three degrees in latitude. Our march through this fine champaign country had recruited the ſtrength of our cattle; and I found my party yet able to endure much fatigue, and hard ſervice, ſhould it be required. I had

had been abundantly regaled with fine water fowls, large flocks of ortolans and quails; and the large herds of cattle having furniſhed us with milk, and *ghee*, in great abundance, which we obtained for the moſt inconſiderable prices, our departure from this charming country was regretted by the whole party; and the recollection of the hardſhips we had already ſuffered in a hilly country, rendered the proſpect before us rather unwelcome.

It was here that I firſt met the *Mahanuddee*, or *Cuttack* river, and croſſed it to enter upon the thick woods of *Conkair*, where the road immediately dwindled into a narrow path, or defile, through thick buſhes and foreſt trees. After croſſing a low ridge of hills, we entered upon that tract of country which is poſſeſſed by the ancient *Rajahs* of *Goandwannah*, and is entirely inhabited by the *Goand* mountaineers. The village at which our march terminated this day, conſiſted only of five poor huts; and the *Goands*, amounting to about fifteen inhabitants, came out to gaze at us. They were totally diveſted of alarm; and gave us to underſtand, through the medium of a *Jaſſoos Hirkarrah*, that, but for the inſtructions they had received from their chief, they would not have allowed us to enter upon their territory.

April 5th. This day a very ſerious misfortune befel me, in the loſs of the only *Hirkarrah* who had ever before been in theſe wild and unfrequented tracts. He was the ſame whom I have already mentioned as having viſited the ſources of the *Narbudda* and *Soane* rivers, at which time he was in the ſervice of the *Mahrattas*. He had, three days before, been indiſpoſed with a complaint in his bowels, probably owing to the change of water, which had induced me to diſpenſe with his attendance, in order that he might travel at his leiſure, in company with another ſick man, who

who uſually came to the ground about an hour after the reſt of the people. This day, however, they were both miſſing; and on my inquiring into the cauſe, the *Mahratta Hirkarrah*, whom ITTUL PUNDIT had deputed with me from *Ruttunpour*, replied, by conjecturing, that they had been robbed and murdered on the road by the *Goands*. For, ſaid he, where are they to find refuge in this wild and inhoſpitable country?

INTELLIGENCE of my approach having been ſent by the *Mahratta Aumil*, on the frontier of *Choteeſgur*, to the *Conkair Rajah*, this evening a *Vakeel* came from him, to congratulate me on my arrival in his territory, and to conduct me to his reſidence. I was much pleaſed at the courteſy of the *Goand* chief; for the ſpecimen I had ſeen of his ſubjects, ſhewed that they were in general very ſavage, and by no means wanting in ſpirit; and I ſoon found, that nothing but conciliating their good opinion, would enable me to travel among them with any probability of ſucceſs. We were, however, abundantly ſupplied with grain in our progreſs through his country.

APRIL 6th. WE arrived at the town of *Conkair*, which is ſituated between a high rocky hill and the ſouth bank of the *Mahanuddee* river. On the ſummit of the hill the *Rajah* had built a fortreſs, and mounted two guns. We encamped in a mango grove on the north ſide of the river, where, after taking a little refreſhment, I diſpatched to the *Rajah* the letter which had been procured for me by ITTUL PUNDIT from the *Ranny* of BEMBAJEE. An anſwer was returned in about two hours, ſtating, that the *Rajah* would viſit me the enſuing morning; when I ſhould be informed of every particular concerning my route to the country of the late VIZIARAM RAUZE; and in the mean time he ſent me a preſent of five fowls, ſome eggs, and a ſmall pig.

MY

My *Hirkarrahs* ſoon got intelligence that the *Rajahs* of *Conkair* and *Buſtar* were at variance; and that the former had laid waſte, and taken poſſeſſion of, the N. E. frontier of the *Buſtar Rajah's* country; where they informed me, the *Mahanuddee* riſes at a place called *Sehowah*, about ſeven *coſs* to the ſouth of *Conkair*. This place is entirely ſurrounded by hills; but the ranges extending from the north round to the eaſt and ſouth, appeared very lofty and extenſive. The *Buſtar* frontier is only ſix *coſs* diſtant to the ſouthward, and is entered upon through *Tilly Gautty*, a very rugged and ſteep paſs over the hills.

April 7th. This morning, about eight o'clock, was announced to me the approach of Saum Sing, the *Rajah* of *Conkair*; of whoſe intended viſit having received previous notice, I had prepared every thing for his reception accordingly. After the ſalutation was over, I began an inquiry into the nature of the country through which my journey was to be purſued to the Northern *Circars*. The *Rajah* replied perſonally to a variety of queſtions, and I was ſurprized to find him ſpeak the *Hindooſtanny* language with great fluency. He gave me very explicit information, that my neareſt route would be by *Dongah* to *Jugdulpour*, the principal town of *Buſtar*; from thence to *Cotepar*, which is the boundary between *Buſtar* and *Jaepour*; and thence to *Jaepour* through *Koorkooty gaut*, to the country of Viziaram Rauze. He ſaid that this road to the ſea-coaſt was frequented only by the *Brinjaries*: but even they had lately abandoned it, in conſequence of the refractory conduct of the *Buſtar Rajah*; for the neighbouring *Goand Zemeendars*, inſtigated by the *Mahrattas*, had plundered and deſtroyed all the villages to a conſiderable diſtance upon it. He then informed me of another route, taking a circuit to the eaſtward, by *Sehowah*, (the ſource of the *Mahanuddee*,) through *Ryegur* to *Jaepour*, which the *Brinjaries* at that time frequented, and by which

the *Buſtar Rajah's* territory would be avoided. Both roads met at *Jaepour*, the capital of the country bearing the ſame name, which town is ſaid to conſiſt of about five hundred *Oorea* huts. The old town of *Buſtar*, I was informed, had been deſerted, the inhabitants having removed to *Jugdulpour*; under which a conſiderable river runs, called the *Inderowty*; the bed of which, at that place, is very rocky, and not fordable at any period of the year. A ſmall fort is ſituated in a peninſula formed by the winding of the river; and a deep ditch having been dug acroſs the narrow neck of land, it is conſidered a ſtrong ſituation; but, in the rainy ſeaſon, the river overflows its banks, and forms a very extenſive lake on all ſides.

THE road by *Sehowah* and *Ryegur* appearing the only practicable one, I had reſolved, after taking an adequate ſupply of proviſions from *Conkair*, to commence upon it: but, on communicating my intention to SAUM SING, he endeavoured to diſſuade me from it; alledging, in the firſt place, that if I reached the *Jaepour gaut*, I ſhould find it ſhut up, and occupied by a large body of troops belonging to the ſon of the late VIZIARAM RAUZE, who would certainly oppoſe me; and that my party was not only too weak to force a paſſage, but even to preſerve ourſelves from being plundered, and cut off. Upon aſking the reaſon of his being there in a hoſtile manner, he told me, that VIZIARAM RAUZE'S country had been taken from him by the *Fringhys*;* that the *Rajah*, with a great many of his people, had died in defence of it, (alluding to the action near *Padnaburam*, in 1794,) and that he did not doubt, but NARRAIN BAUPPOO, his ſon, and the remainder of his adherents, would be glad of an opportunity of retaliating upon me and my party. It appeared, indeed, that *Rajah* RAMLOCHUN, of *Jaepour*, had, ſubſequent to the death of VIZIARAM RAUZE,

* Europeans.

RAUZE, afforded protection to his ſon; having received him, and his adherents, with much cordiality; and had united them with his own forces, to enable him to reſiſt the Engliſh, and evade paying the tribute which had formerly been paid to VIZIARAM RAUZE. SAUM SING added, that, as I ſhould have to paſs through the centre of the *Jacpour* country, if I eſcaped from one attempt that would be made to plunder me, I could nevertheleſs not hope to penetrate through it; for *Rajah* RAMLOCHUN could at any time muſter 5000 men, the greater part of whom carried matchlocks; and others were provided with large crooked knives, and long ſpears; whoſe cuſtom is to creep on the ground under cover of the buſhes, until with reach of their enemy, when they throw their ſpears with great dexterity and effect. He next repreſented to me that the *Buſtar Rajah*, DORRYAR DEO, and his ſon, PEERKISSEN DEO, were very treacherous and powerful, having poſſeſſion of a great extent of country, divided into forty-eight *Purgunnahs*: That DORRYAR DEO, at the time of the deceaſe of his father, had three brothers, on two of whom he had ſeized, and having put out their eyes, he ſtill kept them in confinement; but the third had made his eſcape to *Nagpour*. Many acts of the moſt horrid treachery, which he had been guilty of towards his own people, were then detailed to me; and his only remaining relative, who had been ſubſervient to his views, having lately been plundered by him, had fled, to avoid more dreadful conſequences. That DORRYAR DEO had removed his reſidence from *Jugdulpour*, to a neighbouring hill-fort, about five *coſs* diſtant, called *Kaiſloor*, on which he had ſecured himſelf againſt the *Mahrattas*, and paid them no more tribute than he felt himſelf inclined to; on which account they plundered his country, and encouraged all the *Zemeendars* in the neighbourhood of *Buſtar* to do the ſame, and to wreſt from him as much of his territory as they could. SAUM SING next ſtated to me, that, under ſuch circumſtances, I could not expect that DORRYAR

DEO would pay much attention to my *Mahratta Purwaanah*; and he was convinced, that if he did not attack me openly, he would do it underhand, by means of the *Jaepour Rajah*. He concluded by telling me, that he had been induced to give me this information, to diſſuade me from proceeding to VIZIANAGRUM, by *Buſtar* and *Jaepour*, to the end that no reproach might come upon him; for in caſe any misfortune ſhould befal me, the *Mahrattas* would undoubtedly tax him with duplicity, in not having given me information of the danger before me; and that as I was recommended to his care by his adopted mother, the *Ranny* of the late BEMBAJEE, he felt himſelf doubly inclined to prevent any harm happening to me; but, if I was determined upon taking that route, I muſt take the conſequences upon myſelf; for, after the repreſentation he had made of the difficulty and danger of attempting it, he ſhould conſider himſelf as rid of all reſponſibility, and would make the ſame known to the *Mahratta* government.

THE information of the *Goand* chief was delivered with ſo much candour, and ſo very explicitly, that I could not harbour a doubt as to its veracity; and I found it afterwards fully verified on my arrival in the *Circars*.

I WAS next led to inquire, that, ſuppoſing the country was ſettled, and the *Buſtar* and *Jaepour Rajahs* not unfriendly to travellers, if the track through it would be of a convenient nature for loaded cattle. SAUM SING replied, that the road through theſe countries conſiſted of one continual aſcent and deſcent, through the thickeſt foreſts and mountainous paths, and in ſome places over the ſides of the moſt craggy precipices; that the whole of the *Buſtar* country was almoſt a wilderneſs, being, in a few places only, thinly inhabited by the wild *Goands*, who are in a ſtate of nature; and that in ſome parts I ſhould find

no

no water, but at a very long diſtances; and, in reality, no ſupplies of grain, until I ſhould arrive upon the frontier of VIZIARAM RAUZE's country.

SUCH unfavourable reports of the ſtate of the countries before me, damped at once the hopes I had entertained of fulfilling, with entire ſucceſs, the object of my deputation; and I experienced the moſt vexatious diſappointment at ſuch a check being thrown in the way of my progreſs. I was, indeed, at a loſs which way to direct my courſe through this labyrinth of mountains and wilderneſs; but, upon aſking SAUM SING which would be the moſt eligible road to the ſea-coaſt, he replied, without heſitation, that the only practicable road would be from *Conkair* through the hills and *jungles* to *Byragur*, a diſtance of about forty *coſs* to the weſtward, where I ſhould fall in with a high road leading to the *Deccan*, through the middle of *Chanda*, a fine champaign country. As my original intention of proceeding in a ſoutherly direction had been fruſtrated, and the track pointed out to me through *Chanda*, would ſtill furniſh many deſirable acquiſitions in geographical knowledge, I reſolved to adopt it; or rather I knew of no other to purſue.

THE *Rajah*, who was now about to take his leave, perceiving a ſheet of white paper upon the table, which attracted his curioſity, it was handed to him, when he admired it exceedingly, and made a requeſt that, if I had any to ſpare, I would give him ſome, which I promiſed accordingly; and here our conference ended.

WHEN *Rajah* SAUM SING, with his retinue, had departed, I ſent an intelligent man to him, to take an account of all the roads leading from this place to the ſea-coaſt, and particularly of that which he had adviſed me to purſue. As the *Mahratta Hirkarrah* who

had accompanied me from *Ruttunpour*, was here to leave me, it became neceſſary that we ſhould have ſome other man who could interpret between us and the *Goands* who were to be our guides. I ſent therefore a requeſt to the *Rajah*, ſoliciting that ſuch a perſon might accompany us to his frontier; and likewiſe, that he would give me letters recommending me to the attention of the other *Goand Zemeendars* between *Conkair* and *Byragur*. As an inducement to him to comply, I took this opportunity of ſending him, according to my promiſe, a quire of gilt writing paper, and ſome coloured China paper. In the evening my meſſenger returned with an account, that the *Rajah* had been delighted with the little preſent I had made him, and had in a very ſatisfactory manner complied with my requeſt.

About ſeven o'clock in the evening, the *Rajah's Dewan*, who I underſtood was the only man in the town that could read or write, came and preſented me with a ſmall piece of paper, addreſſed to the *Goand* chief whoſe territory is ſituated between *Conkair* and *Byragur*. It was written in the *Mahratta* character; and, on procuring a tranſlation, I found it was addreſſed to the *Rajah* of *Pannawar*, and contained merely information of who I was, and where I was going, in order that he might not be alarmed at my approach, nor impede me in my progreſs through his country. The *Dewan* then delivered us ſome *Goands*, as guides, and departed.

April 8th. This morning we experienced much trouble in detaining any of our guides; ſome of whom had, after repeated ſtruggles, broke looſe, and ran off. Our route led through thick foreſts and defiles among the hills, which continued during this and the enſuing day, until we reached *Bouſlagur*, a large *Goand* village, ſituated at the foot of a high hill. It was here I firſt obſerved the ſtreams running to the weſtward, and that the

the country is drained into the *Godavery*; having hitherto perceived the little rivers and *nullahs* running eaſtward, and falling into the *Mahanuddee*. From *Conkair* to this place (a diſtance of about forty miles) not a ſingle habitation had occurred, which could with propriety be denominated a hamlet. I had, indeed, obſerved a hut or two, here and there, with ſmall ſpots of land ſomewhat cleared, where the *Goands* had cut down the trees to within three feet of the ground, and having interwoven the branches ſo as to fence their plantations againſt the attacks of wild beaſts, had removed the intervening graſs and creepers, to make room for the cultivation of a little maize, or Indian corn.

APRIL 10th. THIS morning, as the party was moving off, the *Goands*, who had been brought out of the village by the *Rajah's* people to ſerve as guides, were no ſooner delivered to us, than they began to make very deſperate attempts to get away, in moſt of which they ſucceeded. The *Rajah's* men alledged, that it was from fear; but to me it appeared to proceeded from knavery, and an inclination to quarrel; for, when we had moved on a little way, a large body of *Goands*, armed with ſpears, ſurrounded a loaded bullock that was coming off the ground a little later than the reſt; and, if I had not ſent back a party to the aſſiſtance of the people in charge of it, there appeared to be little doubt but they would have carried it off. A man alſo, who had dropped ſome part of his property, and had returned the day before to look for it, was no more heard of; which convinced me that he had been cut off by theſe wild ſavages, who appear not to be wanting in inclination to fight when plunder is in view, and who uſually add murder to their depredations.

APRIL 12th. WE reached the *Conkair Rajah's* frontier; and I had ſcarcely gone beyond it, when intelligence was brought me of a large body of

men being perceived poſted in the *jungle* on our left flank. On *reconnoitering* them, I found that they had taken poſſeſſion of a defile, through which the road led; that many of them had matchlocks, with their matches ready lighted; and the reſt were armed with ſpears, bows, and arrows. Finding us aware of them, they did not advance; but a man on horſeback came forward, and ſaid, that he was deputed by the *Rajah* of *Pannawar* to aſcertain who we were; but on my ſhewing him the *Conkair Rajah's* paper, he returned to his party, who made way for us to paſs them, and proceeding, we ſoon reached *Pannawar*. Here I perceived the *Rajah*, ſeated on a riſing ground, gazing at us; and immediately ſent the *Mahratta* paſs for his inſpection, to which, although he ſhewed ſome reſpect, he would not afford us grain, nor proviſions of any kind, and in the moſt ſullen manner rejected all communication whatever. It was not until our utmoſt entreaties had been made, that we could get guides from him; in which at length ſucceeding, I departed with much ſatisfaction from the inhoſpitable manſion of this *Goand* chief.

The *Buſtar* frontier is about ten *coſs* diſtant from this place: the aſpect of the country in that direction is very mountainous; and all accounts corroborated the *Conkair Rajah's* deſcription of it, as being a wilderneſs, and almoſt deſolate. Our road led from one paſſage through the hills to another, ſo that the view could no where be extenſive. Theſe are doubtleſs the ranges of hills, which, continuing along the eaſt ſide of *Berar*, connect the mountains of *Omercuntuc* and *Mundilla*, with thoſe of *Tilingana* and *Buſtar*, and extend to the ſea-coaſt in the Northern *Circars*.

A march of fifty miles more, in three days, brought us to *Malliwer*, the reſidence of another *Goand* chief. The road was much more difficult, and the country one continued wilderneſs. A conſiderable declivity, between

between the mountains, ſeparates the territory of the *Rajah* of *Pannawar* from that of *Malliwer*. I had frequently obſerved the *Goands* gather a ſmall red plum from the *jungles*, and eat it; and this day a ſepoy, who had followed their example, preſented me ſome upon a leaf, which, on eating, I found to be a very pleaſant ſubacid fruit. I afterwards met with abundance of this berry throughout *Chanda*, and was careful to preſerve the ſtones, ſome of which I planted in the *Circars*, and brought the remainder to *Bengal*.

Dooroog Shaw, the *Rajah* of *Malliwer*, ſupplied us with a little rice; but, until I had ſent the *Mahratta* paſs for his inſpection on the following day, and demanded guides, he ſeemed to concern himſelf but little about us. The man whom I had deputed upon this ſervice, returned to inform me, that on his preſenting the *Purwannah*, the *Goand* chief had thrown it down, and ſpit upon it; and when he remonſtrated with him on this diſreſpectful conduct towards the *Rajah* of *Berar*, he replied, that he was not in *Nagpour*, and that he apprehended nothing from him. Of this unaccountable conduct I took little notice at the time, but ordered my people to prepare for marching. Dooroog Shaw, perceiving our meaſures, came towards our encampment with a large retinue; when every thing being ready to move off the ground, I ſent my *Moonſhee* to him, eſcorted by a *naick* and ſix *ſepoys*, with directions to ſhew him the paſs once more, and to caution him againſt any diſreſpect to it; for, notwithſtanding the *Rajah* was abſent from his capital, I ſhould, on my arrival at *Byragur*, loſe no time in tranſmitting an account of the inſult to the *Mahratta* officers who were in charge of the government. He ſeemed to be ſtartled at the ſight of the *ſepoys*; and, as ſoon as the meſſage was delivered to him, he ſent to requeſt a conference with me, to which I aſſented. A man, called his *Dewan*, who ſpoke a little bad *Hindevee*,

devee, was the interpreter between us. The result of our interview was, that DOOROOG SHAW *wanted a present from me: I told him his inhospitable treatment did not merit it, and that I should give him none. At* this he appeared much offended; but finding that his importunities availed him nothing, he ordered three of his *Goands* to attend us as guides, with whom we immediately departed, leaving him no time to waver, or to countermand his orders.

HAVING dismounted from my horse in the course of this march, to take the bearings of some remarkable hills, a man, and a lad about ten years old, whose faces I knew not, fell prostrate at my feet. Upon inquiring into the cause of it, I was informed they belonged to a tribe of *Hindoo* mendicants, known by the name of *Goosaigns*. The man first raising his head and hands, in the most supplicating posture, requested that I would hear him. Surprise at this uncommon circumstance arrested my attention, and he began to recite his tale. He said, that he, in company with many other *Goosaigns*, had set out from the place of their residence, *Mirzapour*, (a town well known on the banks of the *Ganges*,) and that, after having travelled through the English territory to *Cuttack*, and made the pilgrimage of *Jaggernaut*, they had resolved to make all the pilgrimages in the southern parts of the Peninsula: but wishing first to visit the source of the *Mahanuddee*, and principal places of sanctity upon the upper parts of the *Gunga Godavery*, they had taken their route along the banks of the former. Having travelled unmolested for some time, and subsisted, in some places, on the alms of the *Hindoos*, wherever they found them, they had at length fallen in with the hills and *jungles* inhabited only by the *Goands*, who had plundered them, and murdered many of their companions, of whose bodies they had made offerings to their God; and that the two pitiful objects before me, were an instance of uncommon good fortune in escaping

eſcaping from the cruelty of theſe ſavages. I deſired the man and boy to raiſe themſelves up, when they ſolicited my protection, and permiſſion to follow among my party; alledging, that, but for my taking compaſſion on their ſituation, and feeding them, they muſt undoubtedly periſh. The firſt requeſt I readily granted; but, as to the ſecond, I told him, that I had been only enabled to travel in theſe wilds, with ſo many people, by the moſt provident precaution; and by making every man carry his food for a certain number of days, until freſh ſupplies of grain could be procured; that it would not be juſt in me to deprive any man of his daily allowance, to give to them; but, as there were many *Hindoos* among my people, they might prevail on ſome of them to part with a little of their grain for immediate ſubſiſtence; and that in three days more we ſhould arrive at *Byragur*, where their wants would be more effectually relieved.

THE conference being ended, I reſumed my journey for the day, and was no more importuned by the *Gooſaigns*; but I obſerved them afterwards among the *ſepoys*, and received many grateful acknowledgments from them for the protection I had afforded them. I found alſo, on inquiry, that the *Hindoo ſepoys* had fed them.

APRIL 17th. OUR journey was continued, without any remarkable occurrence, through the hills and jungles, to within nine miles of *Byragur*, where we arrived this day. This place was formerly annexed to *Chanda*, and the country ſtill bears that name, though they are now ſeparate *Subahdaries*. BISHUN PUNDIT was at this time *Subahdar* of *Byragur*, and had rented the country for a ſpecific period by contract. The government was much of the ſame nature as that I had met with in *Choteeſgur*. *Byragur* is conſidered by the *Mahrattas* as a large town, and may conſiſt of about

about three hundred tiled and thatched houſes. It has a ſtone fort on the N. W. ſide, cloſe under the eaſt face of which runs the *Kobragur*, which winds round the S. W. ſide of the town, and being joined by another ſmall river, takes a north-weſterly courſe, and falls into the *Wainy*, or *Baun Gunga*.

BYRAGUR appeared to be a place of ſome traffic: I found here large bodies of *Brinjaries* from all parts of *Choteeſgur*, and ſome from the *Circars*. The trade ſeemed to conſiſt chiefly of cotton, which is brought from the N. W. parts of *Berar* and *Choteeſgur*. This is taken up by traders from the *Circars*, who, in exchange for it, give ſalt, beetle, and cocoa-nuts: and I underſtood that from this cotton the moſt beautiful cloths in the Northern *Circars* are manufactured.

THE long marches we had made through the hills and *jungles* from *Conkair*, having harraſſed us a great deal, I reſolved to reſt a day at this place, as well with a view to gain information of the country before us, as to recover from our fatigues. I found the *Conkair Rajah's* information concerning the *Buſtar* country, and that at this place I ſhould fall in with a high road leading from *Nagpour* to *Maſulipatam*, very accurate. The *Mahratta* government being alſo well eſtabliſhed at *Byragur*, the greateſt attention was paid to my paſs, and I received every civility and attention in conſequence of it.

APRIL 18th. IN the evening, BISHUN PUNDIT paid me a viſit, and detailed to me a route leading from *Byragur*, through the city of *Chanda*, to *Rajamandry*, in length about two hundred *coſs*, or nearly four hundred miles: but the difference of latitude, in a meridional direction between the two places, not exceeding two hundred geographical miles, that route appeared rather circuitous; and my intelligence from other

other quarters ſoon convinced me, that, by going to *Chanda*, I ſhould conſiderably increaſe the weſting I had already made from *Conkair*. As the authority of the *Mahratta* government extended ſome diſtance to the eaſtward of *Chanda*, I thought I might ſafely venture to take a ſoutherly courſe for five or ſix marches, when drawing nearer to that part of the *Nizam's* territory which I was to paſs through, I ſhould probably obtain authentic information concerning the ſtate of it.

THE general alarm that ſeemed to have pervaded the whole of the *Berar Rajah's* ſubjects throughout *Chanda*, in conſequence of the *Mahratta* war with the *Nizam*, and the armies being upon the point of coming to battle, a multitude of apprehenſions had been excited, and various reports were already circulated as to the iſſue of it. Immenſe quantities of grain had been ſent from *Chanda* to ſupply the *Mahratta* army; and I found it was increaſed in price near 200 *per cent.* dearer than it had been in *Choteeſgur;* rice being ſold here at ſixteen *ſeers* for a rupee.

NAGPOUR is not more than ſeventy miles from *Byragur*, in a north-weſterly direction. I might now be ſaid to be verging upon the *Deccan;* and the change of climate, on entering the plain country, had become very perceptible; for the nights, which in the *Goands* hills had been very chill, were now become hot. The ſoil in *Chanda* appears ſandy; and the produce is chiefly rice, with ſmall quantities of pulſe and ſugar-cane. Numerous herds of the fineſt goats, and ſheep, are bred in this part of the country.

APRIL 19th. I moved from *Byragur* about ſixteen miles to *Purla*, and proceeded through the eaſtern ſide of *Chanda*, ſkirting round the *Goand* hills and *jungles* which lay to the left of my route. I was informed, that this hilly tract is partly ſubject to the *Mahrattas;* but,

but, at the diſtance of twenty *coſs*, the country belongs to the *Buſtar Rajah*, who is independant; and the inhabitants ſo wild, that it is never frequented by travellers; and I was told of more inſtances of *Fakeers* having been murdered in attempting to penetrate through it.

APRIL 20th. We arrived at *Cherolygur*, a large and well-peopled village; from which place, I underſtood, the city of *Chanda* is only thirty *coſs* diſtant. Three marches more through a country tolerably open, brought us to *Knuſery*, which is under the *Subahdary* of *Chanda*.

APRIL 24th. WE reached *Tolady*, a village near the S. E. frontier of the *Chanda Purgunnah*; and croſſed this day the *Wainy*, or *Baungunge* river, which, riſing in the hills of *Choteeſgur*, receives all the little ſtreams that have their ſources on the S. W. ſide of the hills that divide the champaign country of *Choteeſgur* from *Berar*. We had obſerved for the laſt two days, many numerous flocks of ſheep and goats in the villages. The ſoil was very ſandy; and the white ants ſo numerous, that they ate the people's cloaths while they ſlept, and ſcarcely left them or me a pair of ſhoes.

APRIL 25th. OUR march terminated at the little village of *Cotala*. I had now proceeded ſo far in a ſoutherly direction, as nearly to reach the *Chanda* frontier; and I was informed that only one ſmall *Purgunnah*, belonging to the *Berar Rajah*, intervened between this place and the *Nizam's* territory, through which a high road leads into the *Ellore Circar*.

THE hoſtilities which at this time exiſted between the *Nizam* and the *Mahratta* Empire, ſuggeſted to me the neceſſity of proceeding with caution, in paſſing the frontier of their reſpective countries; for, having no paſs,

paſs, nor public papers, to produce to the *Nizam's* officers, it was very uncertain in what manner they might receive me; or whether they would not reſiſt my entering the territory of their ſovereign. The *Purgunnah* I ſhould firſt enter upon, ſubject to the *Nizam*, was *Chinnoor*; the capital town of which, bearing the ſame name, is ſituated on the north bank of the river *Godavery*. I was informed that this was the only inhabited place in the whole diſtrict; for the *Zemeendar* who rented the country, having rebelled about ſeven years before, the *Nizam* had ſent a large body of troops to ſubdue him; but, not being able to get poſſeſſion of his perſon, had laid waſte the country, and had encouraged his vaſſals to pillage it likewiſe. This warfare had continued about four years, when the refractory *Zemeendar* was at length betrayed by his own adherents, and murdered; after which all his ſtrong holds were reduced. But the calamity occaſioned by this ſcene of rapine and murder, fell heavieſt upon the peaſantry, who had all fled, and ſought refuge in the neighbouring diſtricts; and for the laſt three years, there had not been an inhabitant in the whole diſtrict, excepting a few matchlockmen in the fort of *Chinnoor*.

As my route would not lay within thirty miles of *Chinnoor*, I had nothing to apprehend from that quarter; and the reſt of the country being deſolate, there was nobody to obſtruct me until I ſhould have croſſed the *Godavery*, and proceeded about forty *coſs* along the ſouth bank of that river, which would bring me upon the *Rajah* of *Paloonſhah's* frontier.

Ashruff Row, the *Rajah* of *Paloonſhah*, had likewiſe reſiſted the *Nizam's* government for many years; and at this time he barely acknowledged allegiance to him. Upon inquiring into his hiſtory, character, and in what manner travellers who paſſed through his country were treated, I was informed, that the old *Rajah* had left two ſons, the eldeſt of whom, who was only nineteen

nineteen years of age at the time of his father's deceaſe, had ſucceeded him. That his territory conſiſted of two *Purgunnahs* from the *Cummun Zemeendary*, viz. *Paloonſhah*, and *Sunkergherry*. He is a *Munſubdar* of the Empire, and holds the country as a *Jagheer*, on conſideration of his maintaining a certain body of troops for the ſervice of his ſovereign. When the *Nizam's* government was effective in *Paloonſhah*, all the roads were much frequented; but ſince the *Rajah* had been refractory, the roads were ſhut up; and ſeveral horſe merchants who had attempted to paſs through the country, of late years, had been either robbed of their horſes, or the *Rajah* had taken them for much leſs than their real value. The only travellers who frequented this road at preſent, were the *Brinjaries*; and they were only permitted to paſs on condition of paying certain duties: but even this the *Rajah* would not have allowed, but from an apprehenſion that the *Mahrattas* might encourage the wild *Goands*, who live in the hills on the north ſide of the *Godavery*, to plunder his country; as indeed they had formerly done; when the rapine and murder committed by them, had ſo much diſtreſſed the *Tillinghy* inhabitants, that they ſtood in the greateſt dread of thoſe ſavages ever ſince.

FROM theſe unfavourable accounts of the *Paloonſhah Rajah*, I had little reaſon to expect that I ſhould get through his country without trouble, which induced me to direct my attention ſeriouſly to the *Goand* hills and *jungles*, with a view to diſcover, if poſſible, ſome track through them into the Company's territory near the ſea-coaſt.

APRIL 26th. AFTER ſkirting along the eaſt ſide of the *Seerpour Purgunnah*, I arrived near the town of *Beejoor*, within four *coſs* of the hills and *jungles* that are inhabited only by the *Goands*. My information concerning the *Nizam's* country being at this place fully

fully confirmed, I reſolved to avoid it if poſſible. I underſtood that there was no regular road through the hilly country to the ſea-coaſt, but that the *Brinjaries* ſometimes penetrate through it, and that they frequently go into the hills, with ſugar and ſalt, to barter with the *Goands* for the produce of their *jungles*. The difference of latitude between *Ellore* and this place, being little more than two degrees, convinced me that the diſtance in a direct line could not be great. The route through *Chinnoor*, and *Paloonſhah*, I knew to be very circuitous, which was another reaſon for my wiſhing to avoid it: I therefore purſued every inquiry as to the diſpoſition of the *Goand* chiefs who poſſeſs thoſe immenſe ranges of mountains, with a view to attempt a paſſage through them.

THE diſtricts adjoining to the eaſtern parts of the *Mahratta* territory, were at this time under INKUT ROW, a *Goand* chief, who had formerly been the principal *Rajah* in the ſouthern parts of *Goandwannah*, and who held them as a *Jagheer* from the *Berar* government. I was told, that ſome attention would be paid to my paſs throughout his territory, which extended a conſiderable way into the hills; that, upon leaving his frontier, I ſhould enter the country of the *Buſtar Rajah*; and, having a recommendatory letter to that chief, I concluded that his ſubjects would not materially impede my journey. As the diſtance, in a direct line, from *Beejoor* to the ſea-coaſt, could not exceed one hundred and fifty miles, I had every reaſon to expect, that, on leaving INKUT ROW's frontier, I ſhould be enabled to reach the Company's territory in five or ſix long marches. I had reſolved, moreover, to keep in reſerve, proviſions for twelve days conſumption, that, in the event of accidents or delays, in a wild country, and difficult road, we might not be diſtreſſed on this head; and ſhould require nothing from the *Goands*, but to direct us in the track we were to follow. I entertained but little doubt of meeting

Brinjaries, who, for a handſome gratuity, might be induced to aſſiſt us, and poſſibly to conduct me through the *Buſtar* territory; in which caſe I ſhould be totally independant of the *Goands*, not conceiving that they would ever oppoſe me in open force.

APRIL 27th. WITH this plan in view, I entered upon INKUT ROW's territory, and, after croſſing the *Baungunga* river, encamped near the village of *Dewilmurry*, which is ſituated on its eaſtern bank. This was the moſt conſiderable *Goand* hamlet I had ſeen, and might conſiſt of about fifty huts. An extenſive ſpot of ground was cleared and cultivated around it; and beyond the village ſome lofty ranges of hills appeared to riſe. The river is here a conſiderable ſtream, being augmented by the junction of the *Wurda* and *Wainy Gunga*, about three *coſs* to the north-weſtward of this place.

THE uſual reſidence of INKUT ROW is at *Arpilly*, about ten *coſs* diſtant from *Dewilmurry*, in a N. E. direction among the hills. He is a *ſurdar* of five hundred horſe in the *Mahratta* ſervice, and was at this time abſent in command of an expedition againſt the diſtricts of *Edilabad* and *Neermul*, belonging to the *Nizam*: Theſe are ſeparated from *Chanda* only by a range of hills, the paſſes through which had been already ſecured, to prevent ſupplies of grain being carried into the enemy's country.

THE *Goands* had been ſo much alarmed on our approach, that they all fled out of the village, excepting two or three men who had been converted to the *Mahommedan* faith, and who no ſooner perceived that we were travellers, than their fears ſubſided, and, after ſaluting us with the *ſalam aleicum*, they returned to take peaceable poſſeſſion of their dwellings.

We procured here as much rice as we required; and the *Goands* having given us forage for our cattle *gratis*, and readily provided us with guides for the enſuing day, I looked upon this as an auſpicious omen to my paſſing through their hills and wilds without moleſtation. I made ſome inquiry into the nature of the track before us; but, not being able to underſtand their jargon, the reſult was little ſatisfactory. Their hoſpitable behaviour, however, encouraged me to proceed.

April 28th. We marched about fourteen miles, the road leading through a thick foreſt, in a narrow valley, to the village of *Rajaram*, where, ſoon after our arrival, ſeveral *Goands*, who were intoxicated, came out of their huts, making a great uproar. We encamped at a ſmall *tank*, about half a mile from the village, leaving the ſavages to enjoy their inebriation. The guides who had conducted us from *Dewilmurry*, went into the village, and brought us two men, one of whom ſpoke *Tellinghy*. The other, I was told, was a relation of Inkut Row's, and a man of ſome conſequence; which, indeed, from his appearance, I ſhould not have diſcovered; for, excepting a ſmall cloth round his waiſt, he was perfectly naked. A little courteſy ſoon induced him to ſupply us with ſome dry grain, ſuch as *Raggy*, and Indian corn; and as far as I could underſtand, he feigned to regret that his country afforded nothing more acceptable to us. I made the *Goand* chief a trifling preſent, with which he appeared to be well pleaſed, and ſhewed an inclination to be much more communicative. This led me to queſtion him concerning the *Buſtar Goands*; when he informed me, that at a very ſhort diſtance I ſhould find them quite wild; and that even his appearance among them, with a white cloth on, was ſufficient to alarm them; for they were all naked, both men and women. He ſaid, that in the direction I was going, I ſhould on the enſuing day enter the territory of another

Goand chief, who was nephew to INKUT ROW, and who, in conſequence of my *Mahratta* paſs, would treat me with attention. Beyond this, I ſhould fall in with a conſiderable river, called the *Inderowty*, and, after croſſing it, ſhould enter upon the *Buſtar Rajah's* territory of *Bhopaulputtun*, where the people are very wild. This intelligence was very pleaſing to me; for, not having met with any rice this day, I began to apprehend that I had been neglectful in not taking a larger ſupply from *Dewilmurry*, and now determined to avail myſelf of the firſt opportunity that might occur, to lay in as much as we could carry.

As I expected to meet with *Brinjaries* on my way to the *Inderowty* river, I had determined to wait there until I ſhould have laid in more grain, and procured guides who might be depended upon, for conducting us through the mountainous wilderneſs between it and the Company's territory. The *Goand* chief readily furniſhed guides from this place; but requeſted that I would releaſe them, on their being relieved by other guides, at the village of *Cowlapour*, which I ſhould meet with about two *coſs* from *Rajarum*. This I faithfully promiſed to comply with.

APRIL 29th. WE proceeded towards the *Inderowty*, and found ſome *Goands* ready ſtationed at *Cowlapour* to relieve our guides. Perceiving likewiſe ſome *Brinjaries* in the village, I ſtopped to inquire of them how far diſtant the *Inderowty* river was, and if they thought I could reach it that day. They replied in the negative; and adviſed me to halt at the village of *Charrah*, and to proceed to the river on the enſuing day, where I ſhould find ſome of their tribe encamped.

WITH this ſcheme in view I went on, and, the guides having been relieved, we moved on briſkly. The path now became ſo ſlight, as to be barely per-

ceptible, and the jungle almoſt impenetrable. The hills cloſed on both ſides of us, and I had nothing but a proſpect of the moſt impenetrable and mountainous wilds before me. Our guides frequently gave us the ſlip, and we immediately loſt them in the woods; ſo that it was with difficulty we reached the village of *Charrah.* It was evident that the inhabitants we now met with, were more uncivilized than thoſe we had ſeen on our firſt entering the *Goand* territory. The only two guides who had remained with us, delivered over their charge to the people of *Charrah;* who, however, refuſed to receive it; and ſhortly after, men, women, and children, in a body, deſerted the village, and fled into the hills, and adjacent wilds. I was at a loſs to account for their ſudden departure; for, although ſome ſymptoms of diſſatisfaction, or fear, had appeared in their countenances, on our firſt arrival, they could have no cauſe for ſuch an abrupt proceeding. Our wants at this time were but few, and, in reality, conſiſted only in the neceſſity we were under of having guides to conduct us through this labyrinth of wilderneſs; but how to procure one appeared an inſurmountable difficulty, until chance threw two *Brinjaries* in our way, whom I prevailed on to remain with us, and accompany us to the next village on the enſuing day.

April 30th. Having reſolved this day to croſs the *Inderowty*, and, if poſſible, to reach *Bhopaulputtun*, we commenced our march early. The *Brinjaries*, who had not been detained without reluctance, and evident marks of fear, now ſupplicated earneſtly to be releaſed. I aſſured them that I would do ſo, as ſoon as a guide could be procured from the village of *Jaſely*, which was ſaid to be only three *coſs* diſtant, upon which they appeared to be ſomewhat pacified. I travelled on as uſual a little in front; but we had not proceeded far, when one of the *Brinjaries* informed us, that if the whole party appeared at once, the inhabitants of the village would be alarmed, and would

certainly deſert their habitations, by which our hopes of getting a guide would be fruſtrated; that, to prevent this, he would go on in front, with only one man, meanly clad, while the reſt of the party ſhould remain a little behind. With this ſcheme in view, the *Brinjary* proceeded; but had ſcarcely gone a hundred yards from a little hill cloſe on our left, when he perceived a conſiderable body of men lying in a *nulla*, which run cloſe under the end of the hill; and, upon our advancing, a diſcharge of about thirty or forty matchlocks, and many arrows, was fired upon us. This made us halt; and having only two *ſepoys* with me at the time, three or four ſervants, and the *laſcar* with my perambulator, I reſolved to fall back to my party. Upon our retiring, the *Goands* advanced rapidly from the *nulla* and *jungle*; and a party of them made their appearance on the top of the hill. At this inſtant, fortunately, I was joined by a *naick* and four *ſepoys* of my advance, and immediately formed them, priming and loading in a little ſpace of open ground on our right. As ſoon as the *ſepoys* had loaded, I would fain have parleyed with the ſavages before firing, but all my endeavours towards it were ineffectual; and as they continued to ruſh with impetuoſity towards us, with their matches lighted, and arrows fixed in their bows, they received the fire of my party at the diſtance of about twenty yards; when four or five of them inſtantly dropped. This gave them an immediate check, and they ran off, hallooing and ſhouting, into the woods; carrying off their killed and wounded, all but one body; and leaving ſome of their arms, which fell into our poſſeſſion. The reſt of my people having by this time joined me, I directed a party of a *naick* and four *ſepoys* to drive them from the hill: this they ſoon effected; after which, diſpoſing of the ſmall force I had with me, in ſuch a manner as it might act to moſt advantage if again attacked, we moved forward, with the hope of reaching *Bhopaulputtun* that night.

NOTHING

NOTHING worthy of remark occurred until we came to the *Inderowty* river; where, not being able to find a ford, we were neceſſitated to encamp on its bank. I was the more vexed at this diſappointment, as it prevented our leaving the territory of the *Goand* chief whoſe ſubjects had treated us with ſuch inhoſpitality. The village of *Jaſely*, which we had paſſed, appeared to be deſerted; and upon looking into the country around me, I could only perceive about ten huts, which were likewiſe deſolate. As the day cloſed, I diſcovered, with my teleſcope, three or four men with matchlocks, who ſeemed to be obſerving us from behind a rock on the oppoſite ſide of the river. They hallooed to us in a language which we could not underſtand; but the *Brinjaries* informed us, that they ſaid we ſhould not be allowed to paſs the river, until they had received orders to that effect from *Bhopaulputtun*. To this I replied, that we had a paſs from the *Mahratta* government, which I would ſend for the inſpection of their chief next morning. In about an hour after, they hallooed again, inquiring whether we came as friends or enemies. I deſired the *Brinjaries* to reply, that we were travellers who paid for what we wanted, and took no notice of any thing but our road. The ſound of *tom-toms* ſoon after appriſed us, that the *Goands* were collecting, which induced me to diſpoſe of the cattle, and their loads, in ſuch a manner as we could beſt defend them if attacked: but the ſound ceaſing, and perceiving no approach of the enemy, we laid down to reſt under arms. About midnight, the noiſe of people paddling through the water, informed us of their approach. They appeared to be croſſing the river about half a mile above us, and from the ſound, I judged them to be in conſiderable numbers. I immediately directed all the lights to be put out, and enjoined a perfect ſilence. The night was exceedingly dark, which rendered it impoſſible for the *Goands* to ſee us, or we them, at a greater diſtance than twenty yards. I ſent ſcouts to obſerve their

motions, with directions to retire before them, ſhould they advance, which they did not, however, attempt; and, after deliberating about half an hour, they went back.

FINDING the people of the country thus inhoſpitably inclined towards us, I conceived it would be hazardous to ſend a meſſenger to *Bhopaulputtun*; for, ſhould he be detained, or put to death, we might wait in vain for an anſwer, until the numbers by which we ſhould be ſurrounded would effectually cut off our retreat. The *Goands* appeared to be in full expectation of our attempting to paſs the river, which they would no doubt have reſiſted; ſo that the only way to extricate ourſelves from the preſent embarraſſing ſituation, was to retreat as faſt as poſſible by the road we had come. At midnight rain came on, which rendered the road very ſlippery for our cattle; but the weather clearing up at day-break, we moved off in perfect ſilence.

MAY 1ſt. WE had proceeded about eleven miles, without being obſerved, when the diſcharge of ſome matchlocks appriſed us that the *Goands* were at no great diſtance; and, on coming to the village of *Cowlapour*, through which our road led, we found about 300 of them poſted in it, ſeemingly with a determination to diſpute the paſſage. It was now about two o'clock in the afternoon, the ſun bright, and, as uſual at this ſeaſon of the year, exceſſively hot. We had got back eighteen miles of our diſtance, and had yet eight more to go before we could reach *Rajarum*, at which place I was reſolved to take poſt for that night. The rain had retarded the progreſs of my camels, but had proved beneficial in other reſpects; for the water having collected in the hollows of the country, enabled my people to ſlake their thirſt, which the heat, and length of the march, would otherwiſe have rendered inſupportable. Upon our arrival within muſket-

muſket-ſhot of *Cowlapour*, I halted my party at a well, the only ſupply of water to the village; and deſired my people to loſe no time in refreſhing themſelves with a drink, and likewiſe to refreſh the cattle. The *Goands* ſent me repeated threats of the annihilation of my party, unleſs we could pay them a large ſum of money; to which I replied, that I would pay nothing, they having no right to demand it: and I cautioned them againſt acting in defiance to the paſs which I had in my poſſeſſion from the *Rajah* of *Nagpour*, whoſe country I was in, and whoſe ſubjects they were. Upon this they demanded to ſee it, which I readily complied with; but none of them being able to read, they appeared doubtful of its authenticity. This parley engaged us for about an hour; when the people of the village growing thirſty, were neceſſitated to beg us to let them have acceſs to the well; which, in hopes of pacifying them, we readily conſented to; but they found the water had been drained by my people; who being now refreſhed, I informed the *Goands*, that it was my determination to proceed immediately. To this they replied, that the ſon of their chief was arrived, who aſſured us, that if our paſs was authentic, we might proceed unmoleſted to *Rajarum*, where it would be further inveſtigated. This being all we required, we purſued our route, and encamped that evening, about five o'clock, at *Rajarum*, taking up our poſt at a tank. Here we found the *Goands*, who had been very friendly before, all armed, and huddled together in a few detached huts; but nothing, however, occurred to interrupt our repoſe during the night.

MAY 2d. WITH the commencement of the day we reſumed our march; but had ſcarcely loaded the cattle, and moved off the ground, when a meſſenger arrived, deſiring us to halt until the *Goand* chief of that part of the country ſhould arrive, which he ſaid would be in two or three hours. I replied, that what the chief might have to ſay to me, he could as well communicate

municate at *Dewilmurry* as at *Rajarum*; and ſo proceeded on; when the meſſenger, who appeared to be much ſurprized at our not paying obedience to the meſſage, went off. About eleven o'clock we arrived at *Dewilmurry*; and, after croſſing the river, encamped on the oppoſite ſhore, within the *Mahratta* territory. Our wants in grain having become very preſſing, the people of the village cheerfully opened their ſhops, and ſupplied us abundantly with every thing we ſtood in need of.

We had obſerved two or three men following our rear all the way from *Rajarum*, but little ſuſpected that it was the advance of the *Gnand* chief's party, who had ſent a meſſenger to us in the morning. He arrived about an hour after us at *Dewilmurry*, and immediately ſent a meſſage, requiring to ſee my paſs. It was accordingly ſent him; when he ſhewed every reſpect to it, and requeſted an interview with me, which was likewiſe agreed upon. He came about noon, eſcorted by his attendants, and, after mutual ſalutations, a converſation, through the medium of an interpreter, took place. He apologized much for the ill treatment I had received in his country; and expreſſed ſome ſatisfaction, that the people who had attacked me had met with their deſerts. He aſſured me that he had no knowledge of my intention of going through his country, or he would have provided againſt any accidents of that kind; and was grieved for what we muſt have ſuffered in our retreat during ſuch exceſſive hot weather. He concluded by expreſſing a hope that I would look over it, and not make any complaint againſt him to the government at *Nagpour*. I replied, that, not having ſuſtained any material injury, and, as he expreſſed a great deal of contrition at what had happened, I ſhould not prefer any complaint againſt him.

Upon inquiring his name, he told me it was Loll Shaw; that he had lately come from *Nagpour*, to take charge

charge of his brother INKUT ROW's *Jagheer*, during his abſence with the *Berar Rajah's* forces on the *Nizam's* frontier. He then departed, requeſting permiſſion to viſit me on the enſuing day.

THE *Mahratta Aumil* in *Dewilmurry* informed us, that it was very fortunate we had loſt no time in our retreat; for, notwithſtanding the friendly aſſurances of the *Goand* chief, all his vaſſals, and every neighbouring *Goand Rajah*, had been ſummoned to cooperate with him, for the purpoſe of plundering and cutting us off; and that if we had delayed but a few hours more, our retreat would have been almoſt impoſſible.

RAJAH LOLL SHAW came again this evening, according to appointment, and was eſcorted by a numerous retinue, with their pieces loaded, and matches burning. The ſalutation being over, I inquired of him as to the nature of the country through which it was my intention to have proceeded, by *Bhopaulputtun*, to the Company's territory. He candidly informed me, that I had done well in returning; for that the road, to my party, would have been almoſt impracticable. He deſcribed the country as being very mountainous, and full of paſſes, which are exceedingly ſteep: that the only travellers who ever venture through it, are a few *Brinjaries*, who experience the greateſt difficulties in their progreſs through theſe wild regions: that the inhabitants are of a more ſavage nature than any others of the *Goand* tribes; both ſexes going naked, and living entirely upon the produce of their woods: that even the people in his country, who, by communication with the *Mahrattas*, had become in ſome degree civilized, eat grain only during three months of the year, and ſubſiſt on roots, and fruits, during the remaining nine months. That after paſſing *Bhopaulputtun*, we ſhould not have been able to procure grain for our ſubſiſtence, and ſhould have

have found no other road than a ſlender foot path, in many places almoſt impervious: that the wild *Goands*, moreover, would have continually haraſſed us, and we muſt have been frequently bewildered for want of a guide.

FROM what information I could collect, it did not appear that the want of grain in the hills, and foreſts, between us and the *Circars*, proceeded from any deficiency in the ſoil, for the trees which grow in it are large and flouriſhing, but from the unſettled nature of the wild inhabitants, to whoſe minds a predatory life is moſt agreeable; and while they find ſuſtenance to their ſatisfaction, produced ſpontaneouſly by nature, they do not feel the neceſſity of toiling for greater luxuries. Being unacquainted with any greater enjoyment than that of roving in their wilds, as their fancy directs, they conſider the occupations of huſbandry and agriculture as ſuperfluous, and not neceſſary for their welfare.

LOLL SHAW likewiſe informed me, that the *Goands* beyond his country had no matchlocks, which his people had been taught the uſe of by the *Mahrattas;* but they were all provided with bows and arrows; that they uſually fix the bow with their feet, directing the arrow and drawing the cord with their hand, and throw the arrow with preciſion to a conſiderable diſtance.

I computed that LOLL SHAW's party might amount to 500 *Goands*, moſt of them large and well-made men. Upon comparing them with the *ſepoys*, they appeared in no wiſe inferior to them in ſtature, but very black; and I was informed that the *Mahrattas* conſidered them as better ſoldiers than even the *Rajepoots*. In the little ſkirmiſh I had with them, I ſaw no reaſon to think ſo; but if I had had to contend with LOLL SHAW's men, who were certainly better armed than thoſe who had attacked us, I might, perhaps, have found them a more formidable enemy.

I HAD

I HAD NOW no alternative in proceeding to the Company's territory, but to go more to the ſouthward, by the road I have mentioned before, as leading through the *Paloonſhah Rajah's* country into the *Ellore Circar.* Upon inquiring of LOLL SHAW if he could give me any information as to the ſituation and views of that chief, he replied, that he was then at variance with the *Nizam;* but having once ſeen his *Dewan,* and being on terms of friendſhip with him, he offered to give me a letter recommending me to his care and attention. A more agreeable propoſal he could not have made, and I thankfully accepted his offer; but the *Goand* chief being unable to write, ſome delay occurred before a man was found who could write in the *Tellinghy* character: he then dictated the letter, and having affixed his ſeal to it, delivered it to me.

LOLL SHAW having voluntarily done me a kindneſs, I thought ſome acknowledgment would be proper on my part. He had been very curious in examining the arms of the *ſepoys* who were ſtanding around me, and expreſſed much ſurpriſe at the inſtantaneous manner in which he had ſeen them diſcharged. I took this opportunity of preſenting the chief with my fowling-piece, which being fired before him, he received it with every mark of gratitude and ſatisfaction, and ſaid, that it ſhould be kept in his family, as a friendly memorial of the *Fringhys;* (Europeans;) and added, that I might reſt aſſured his *Goands* would never more offer me any moleſtation. The interview had now laſted five hours until ten at night, when he roſe up to take leave, and aſſuring me of eternal friendſhip, departed.

MAY 3d. WE returned to *Beejoor,* where we fell in again with the high road, and proceeded the ſame day

day to *Nuggong*. The *Mahratta Aumil* at *Beejoor* readily relieved our guides, and congratulated me on my eſcape from the mountains and *jungles* in which, he ſaid, ſo many of his people had been loſt, and never more heard of. He informed me, that even the *Brinjaries*, who never ventured among theſe *Goands* until the moſt ſolemn proteſtations of ſecurity were given, had in many inſtances been plundered. The *Berar Rajah*, however, was much indebted to theſe travelling merchants for having conciliated, and, in ſome degree, civilized a number of thoſe wild people: for the traffic which they carry among them, particularly in ſalt and ſugar, had introduced a taſte for luxuries, which many of them now could not eaſily diſpenſe with. This had alſo induced them to be more induſtrious in collecting the produce of their *jungles*; ſuch as lac, iron ore, and other articles for barter; and had neceſſitated their affording protection to the *Brinjaries*. In the courſe of this traffic, which had now laſted about twenty-five years, the deſire of the *Goands* for ſalt and ſugar had conſiderably increaſed, and tended more to their civilization than any other means: for before they had taſted or acquired a reliſh for thoſe articles, no man could venture among them; and he aſſured me, that it had a more powerful effect than the whole force of the *Mahratta* arms, in rendering them obedient to their government.

Soon after leaving *Beejoor*, we began gradually to deſcend, and on our arrival at *Nuggong*, we found the country ſo parched, that forage could not be procured; which compelled me to feed my cattle on the leaves of the *Banyan* tree,* and to increaſe their allowance of dry grain. The price of grain had very much increaſed ſince we had left *Byraghur*, but was not now to be bought at more than eight ſeers for a rupee. A report having reached this place, that, in the

* Ficus Bengalensis.

the ſkirmiſh between the *Goands* and my party, ſome hundreds had fallen on both ſides, the inhabitants had, in conſequence, taken the alarm; and it was not until I had produced my paſs, that any of them would come near us.

MAY 4th. WE proceeded to *Ewunpilly*, a *Mahratta* poſt, on the ſouth-eaſt frontier of the *Berar Rajah's* country, at which place, in a ſmall mud fort, were ſtationed about 200 horſe, and ſome men with matchlocks. The alarm, which, on our approach, appeared to pervade them, was ſuch, that they immediately retired into the fort, where they ſecured themſelves. I allowed my camp to be pitched, and waited till we had all taken ſome refreſhment, before I ſent my paſs for the inſpection of the commanding officer. My *Moonſhee* being then deputed with it, was refuſed admittance into the fort; and the *Mahrattas* threatened to fire upon him if he did not immediately retire. He told them, that he had come without arms, and with only a paper to ſhew to any of their party who could read; upon which, after ſome little heſitation, they allowed him to come to the gate. When they had inſpected the paſs, they ſaid it was a very old one, and declared that it muſt be a counterfeit; for, *from what part of the Engliſh territory could I have come?* They then very angrily told the man to go away, and to give them no further trouble. I was much vexed at their inhoſpitable conduct, and ſent him once more to reaſon with them upon the conſequences of acting in defiance to the order and ſeal of the *Berar Rajah*; and to tell them, that if they would not comply with the terms preſcribed in it, I ſhould wait at *Ewunpilly*, and diſpatch an account of their conduct to the *Subahdar* of *Seepour*, who reſided only at the diſtance of ten *coſs* weſtward. It was not, however, until ſeveral hours had elapſed, that they could be perſuaded we were not an enemy: but towards noon, they came out of the fort, and by the evening were quite pacified. At this time the *Mahratta* officer on command came

to

to pay me a viſit. I chided him for his alarm; to which he very reaſonably replied, that circumſpection in his ſituation was but proper; for, as the *Nizam* had many *Fringhys* in his ſervice, how was he to know that I was not one of them? As it was not my intereſt to enter into further altercation with him on the ſubject, and his fears ſeemed to have ſubſided, I began to interrogate him concerning the extent of the *Mahratta* territory to the ſouthward; and aſked him if he would venture to recommend me to the care and attention of the *Nizam's* officers in the adjoining diſtrict of *Chinnoor*. He replied, that the *Mahratta* territory extended only three *coſs* further; and that his *Rajah* being then at war with the *Nizam*, he could not venture to enter into any correſpondence with his people. He then confirmed the accounts I had before received, of the whole diſtrict of *Chinnoor* being deſolate.

HAVING now no other alternative, but to proceed by that route, and reflecting on the frequent inſtances in which I had been diſtreſſed for want of guides, I inſtructed ſome of my people to endeavour to get three or four intelligent men, who ſhould engage to accompany us to *Ellore*, or *Rajamandry*; and to promiſe, at the ſame time, that they ſhould be paid very largely for it. I conſidered that if the *Paloonſhah Rajah* ſhould prove hoſtile, nothing but this would enable me to puſh through his country with rapidity, or any tolerable ſucceſs. The difficulty of our ſituation ſeemed, indeed, to be impreſſed upon the whole party, and every man in it appeared to intereſt himſelf in our mutual welfare. They cheerfully ſubmitted to ſuch hardſhips as the neceſſity of the caſe required, particularly in agreeing to carry grain through the wilderneſs we had to traverſe. Three *Mahratta Brinjaries* were at length prevailed upon to conduct us to *Rajamandry*, whoſe demands for compenſation were enormous; yet I was neceſſitated to comply with them; and the *Mahratta* officer

officer in command, being applied to for the reſponſibility of their conduct, ſaid he would anſwer for their fidelity.

MAY 5th. HAVING now ſupplied ourſelves with grain for ſeven days, we reſumed our journey. The road led along the weſt bank of the *Baun Gunga* river, through a very wild country; and we had no ſooner paſſed the *Mahratta* boundary, than we entered a thick foreſt. The mountains appeared to come cloſe down to the eaſt bank of the river, and every proſpect I had of them ſeemed to coincide with the accounts I had received of the wild country in that quarter. Soon after croſſing the confines, I heard the ſound of *tom-toms* for a conſiderable diſtance, which was evidently a ſignal of alarm; and as we proceeded, the ruins of ſeveral villages occurred. About eleven o'clock, the ſun being intenſely hot, and there being no water near the road, I was under the neceſſity of halting, until my people, and cattle, could be refreſhed with water from the *Baun Gunga*. That river was, in general, from half a mile to a mile from the road, but being ſeparated from us by a thick foreſt, it was with difficulty we could penetrate to it. Having proceeded about ſeventeen miles to the ruins of the little village of *Unnar*, I halted at that place until three in the afternoon. The extreme heat of the day would have induced me to halt here for the night; but it was neceſſary to proceed, and to croſs the *Godavery* before dark, in order that the *Nizam's* people might not have time to obſtruct our paſſage. The road continued gradually deſcending, and the ſoil was now wholly rock and coarſe ſand. Upon our arrival near the *Godavery*, I diſcovered a large fort upon an eminence, at the confluence of the *Baun Gunga*, and with my glaſs could perceive a white flag. The ſound of *tom-toms* ſoon after appriſed us, that, although the villages were deſerted, the woods were full of men; and that the peo-

ple at their alarm-poſts were on the watch. On coming to the river, we diſcovered ſeveral ſmall parties of matchlockmen ſcattered along the ſands in its bed. I halted to collect my party, and finding the ſtream very ſhallow, we croſſed over without moleſtation, and encamped in a clear ſpot of ground on the ſouthern bank.

I MIGHT now be ſaid to have entered upon that part of India which is known by the name of *Tellingana*, the inhabitants of which are called *Tellinghys*, and ſpeak a language peculiar to themſelves. This dialect appears to be a ſtrong reſemblance to what, in the *Circars*, is called *Gentoos*.

AFTER the heat of the day, and length of the march, our ſituation cloſe to the river had a very refreſhing and pleaſing effect. I was highly delighted with the romantic view which the confluence of the *Godavery* and *Baun Gunga* rivers now preſented. I could ſee quite up to the fort of *Suruncha*; and an opening beyond it likewiſe ſhewed the junction of the *Inderowty* river with the latter. The blue mountains, and diſtant foreſts, which terminated the proſpect, rendered the whole a very ſublime and intereſting ſcene.

THERE is here a ſmall *Pagoda* ſacred to the *Hindoo* goddeſs *Cali*, ſituated on the north-eaſt bank of the river, at the confluence, which imparts its name to this paſſage over the *Gunga Godavery*, called *Caliſair Ghaut*, and annually draws a great concourſe of pilgrims, who, from ideas of purification, come to waſh in the waters of the confluent ſtreams.*

THE bed of the *Godavery* at this *ghaut* is about a mile in breadth, and conſiſted at this ſeaſon of a wide expanſe of ſand. The quantity of water, where we croſſed

* The confluences of all the principal rivers throughout *Hindoostan*, as well as their ſources, are places of *Hindoo* worſhip and ſuperſtition; and to theſe many thouſands of pilgrims annually reſort.

croſſed it, was inconſiderable, being divided into four or five little ſtreams, the ſum of whoſe widths did not exceed one hundred feet, and was no where more than fifteen inches deep.

MAY 6th. WE commenced our march along the weſtern bank of the *Godavery*. On paſſing the ruins of the town of *Caliſair*, I could perceive the remains of an old fort, a moſque, and a *Muſſulman's* tomb. I was informed that this place had been the reſidence of the *Nizam's* officer who had formerly been intruſted with the charge of the diſtrict of *Chinnoor*, and who having joined the *Zemeendar* in reſiſting the *Nizam's* government, had afterwards fallen a victim to his treachery. My march this day was through a thick foreſt, gradually deſcending the whole way, and terminated at a fort, around which there had formerly been a conſiderable town, called *Mahadeopour*; but which, excepting a ſmall number of armed men, and a few miſerable *Tellinghy* inhabitants, appeared now to be deſolate. The fort had a double rampart and *foſſe*, and had evidently been a place of ſome ſtrength. The innumerable marks of cannon-ſhots on the walls, indicated that it had ſtood a ſiege, and had alſo made a conſiderable reſiſtance. We had no ſooner encamped, than a man came out to inquire for news of the *Nizam's* and *Mahratta* armies, and what was likely to be the iſſue of the war; but not finding his curioſity gratified, he returned.

MAY 7th. AFTER leaving this place, we proceeded twenty-three miles, and encamped near a well on a ſmall ſpot of open ground in the *jungle*. Many deſerted villages occurred on the march; and the road was for the moſt part over a heavy ſand, without a drop of water near it. The periodical rains having failed in this part of the country for ſeveral years,

the tanks, wells, and reſervoirs, had moſtly dried up, which rendered the heat and length of our journey this day the more diſtreſſing. The extreme thirſt of my people and cattle, ſoon exhauſted the little water we found in the well; and the river being five miles diſtant, and ſeparated from us by a ridge of hills, was conſequently out of our reach. Luckily, the guides whom we had brought from *Ewunpilly*, and who had frequently travelled this road, informed us, that about the diſtance of a mile, there were a few *Goand* huts, the inhabitants of which were ſupplied with water from a ſpring. We ſet out immediately in ſearch of it, and, to our great joy, found it was not dried up; and, on digging a little in the ſand, abundance of water flowed out.

MARCHING at this ſeaſon, in the heat of the day, oppreſſed us exceedingly; but the unſettled ſtate of the country, and the probable riſk of being attacked, rendered it unavoidable. Although the road was a beaten one, and tolerably clear of bruſh-wood, yet the foreſt on each ſide being exceſſively thick, might, if we had moved in the dark, have enabled an enemy to come upon us unawares; whereas, by travelling in the day, and taking our ground in a clear ſpot, we were always in a ſituation to defend ourſelves with advantage. The women and children who had accompanied the *ſepoys*, and who, at the commencement of our journey, had been accuſtomed to ride, were now, from the reduced ſtate of the cattle, compelled to walk. They appeared, however, to be fully impreſſed with the neceſſity of the caſe; and although they would have ſuffered leſs by travelling in the cool of the night, yet they muſt have created conſiderable confuſion, in caſe of an attack at that time; excluſive of which conſiderations, the day-light was eſſentially neceſſary to my geographical purſuits.

MAY

MAY 8th. WE reached the *Paloonſhah Rajah's* frontier, and our journey terminated at the village of *Etoor*, where we fell in once more with the *Godavery*.

MAY 9th. PROCEEDED to *Naugwarrum*. When we came within two miles of this place, the beating of *tom-toms*, and blowing of horns, again appriſed us of an armed force being in the woods. Our guides informed us that it was the alarm-poſts of CUMMUNY BOOEY, a *Zemeendar* of *Naugwarrum*, and vaſſal to ASHRUFF ROW, the *Rajah* of *Paloonſhah*. They adviſed me to proceed with caution; and, being known to his people, they propoſed to go on firſt, and inform them who we were. I halted to collect my party; and ſoon after one of the guides, who had gone forward to the village, returned, with an account that the people would not credit a word he had ſaid, but had abuſed him; and that the inhabitants were all armed, and aſſembled to oppoſe us. Having no alternative, but to proceed, I advanced with my party, and took a circuit by the river to avoid the village. The reſt of my people followed in the rear; and as we did not paſs within reach of their fire-arms, they continued to gaze at us, without attempting to offer any hoſtility, or to quit their poſt. We then took up our ground on the bank of the river; and as ſoon as the camp was pitched, I advanced with two of our guides, and a few of the *ſepoys*, towards the village. We beckoned to ſome of the villagers to come forward, when a few of them came out to meet us, and finding we were not enemies, their alarm immediately ſubſided. They informed us that the reaſon of their keeping up theſe poſts, was to be on their guard againſt the *Goands*, who, at this ſeaſon, while the river is low, ſometimes take the opportunity of croſſing, and ſurprizing them in the night. The rapine and murder which they had ſuffered by theſe ſudden attacks, kept the *Tellinghys* in conſtant alarm.

This afternoon, perceiving a little eminence not far from our camp, which ſeemed to preſent a favorable ſituation for viewing the country, I went to it; and was much gratified with a proſpect of about fifteen miles of the courſe of the *Godavery*. Immenſe ranges of mountains, and foreſts, appeared to extend from *Suruncha*, along the eaſt ſide of the river, to the quarter oppoſite this place; and thence to the ſouth-eaſtward as far as the eye could reach. The wild ſcenery which now preſented itſelf, and the rugged appearance of the mountains, made me reflect with ſatisfaction on having relinquiſhed the attempt of penetrating through a country where every imaginable difficulty and danger muſt have been encountered; and in which, perhaps, our whole party would have been cut off.

Our guides, who, in conſideration of the very large recompence I had offered them, had undertaken to conduct us into the *Ellore Circar*, were now exceedingly cautious of ſhewing themſelves in the villages; and whenever grain, or any other article, was to be purchaſed, it was with the utmoſt reluctance that they could be perſuaded to interpret and deal for us with the *Tellinghys*. They alledged, that ſhould they be recognized, they would undoubtedly, on their return, be ſeized, and put to death.

At *Etoor* we met ſome people, conducting about forty carts loaded with cotton, who, we were told, had come from *Chanda*, and were proceeding to the manufactories at *Maddapollom*, in the Company's territory. Their cattle having ſuffered much from the heat, and want of water, they had halted at this place to refreſh, previous to the continuance of their journey. It was pleaſing to meet with travellers ſubject to our own government in this inhoſpitable country; and this circumſtance evidently ſhewed, that the road had long been frequented. I was informed, that

in ſeaſons when water and grain are in abundance, the *Brinjaries* frequently paſs this way from the ſea-coaſt to *Chanda*.

MAY 10th. I PROCEEDED to *Mangapeit*, which is the head of a ſmall *Purgunnah* bearing the ſame name, and is the reſidence of the *Paloonſhah Rajah's* officer NARRAIN ROW. This is a large village, ſituated cloſe on the weſt bank of the *Godavery*, and has a little mud fort in the middle of it. On coming to this place, we perceived a conſiderable body of armed men, who, ſoon after our arrival, appeared extremely hoſtile, and uttered a variety of threats againſt us, of impriſonment and deſtruction to the whole party. My followers were much intimidated thereby; but, to prevent the panic increaſing, I ordered the camp to be ſtruck, and prepared for battle. The effect of this was very viſible in the immediate alteration of their conduct towards us; and the altercation ended by an interview with NARRAIN ROW. He was much ſurpriſed at the prelude to our converſation, by my preſenting him with the letter from LOL SHAW; and had no ſooner peruſed it, than our affairs began to wear a better aſpect. Being a *Tellinghy*, and ſpeaking no other language, we could only converſe through the medium of an interpreter; from whom I ſoon underſtood, that he propoſed to purchaſe my *Toorky* horſe. I anſwered, that I was not a merchant, and could not aſſent to his propoſal. He then ſaid, that ſuch a fine animal had never come into his country, and begged to know if I would part with it upon any other terms, as he wiſhed to preſent it to his young *Rajah*, who was very fond of horſes. Upon this my interpreter informed him, that I could give no poſitive anſwer for the preſent; but that if he would ſend a reſpectable man with me as far as the Company's territory, which I hoped to reach at furtheſt in ſeven days, I ſhould then have leſs occaſion for the very uſeful ſervices of the animal, and might feel leſs reluctance to part with

him. Finding he could not prevail on me to ſell him the *Toorky*, he then tried to purchaſe a little horſe belonging to the *Jemadar* of my eſcort, and one of the *ſepoys' tattoos*. As the animals were much reduced, and a good price was offered, bargains were very near being concluded; when conceiving it might create a ſuſpicion of our being on a trading concern, I immediately put a ſtop to the traffic; and as they did not offer any impediment to my proceeding, I ordered the cattle to be loaded, and we moved off, leaving NARRAIN ROW and his people ſomewhat diſappointed.

THE mountains continue cloſe down to the eaſt ſide of the *Godavery*, oppoſite this place; and the wild inhabitants ſometimes extend their depredations into the country on this ſide of the river. The *Tellinghys* detailed to us ſome horrid acts of barbarity that had attended the pillaging of their village by the *Goands*: theſe, they ſaid, were always committed by ſecret nocturnal expeditions; in which the mountaineers had frequently eluded the vigilance of their alarm-poſts, and ſurpriſed the villagers while at reſt; and neither the defenceleſs perſons of women, or children, had, in ſuch caſes, eſcaped their ſavage fury. Their weapons are bows and arrows, hatchets, and lances.

HAVING afterwards heard of a people, who, in the Northern *Circars*, are called *Coands*, and whoſe depredations into thoſe provinces are attended with ſimilar acts of cruelty, I naturally conceived them to be the ſame tribe; but, in a converſation with CUMAUL MAHUMMED, the officer in charge of the *Mahratta Purgunnah* of *Manickpatam*, and who appeared to be well acquainted with the different tribes of mountaineers ſubject to the *Berar* government, he informed me, that theſe are a different race from the *Goands*. The latter, he ſaid, are much larger men, and had,

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in many inſtances, been made good ſubjects; but the *Coands* are inferior in ſtature, and ſo wild, that every attempt which had been made to civilize them had proved ineffectual. I never, indeed, met with a people who ſhewed leſs inclination to hold converſe of any kind with ſtrangers, than theſe mountaineers in general. This diſpoſition in a great meaſure fruſtrated every attempt I made to acquire information of their manners and cuſtoms; among which the ſacrifice of birds, by ſuſpending them by the tips of their wings to the trees and buſhes, on each ſide of the road, and leaving them to periſh by degrees, was almoſt the only peculiar one I could diſcover. The cauſe of this cruel practice I never could learn; yet I frequently obſerved, that, although the birds were ſuſpended at a convenient height for travellers to paſs under them, the *Coands* would never do ſo, but always took a circuit to avoid them. I once obſerved a ram extended by the feet in the ſame manner. Their food appeared to be the moſt ſimple imaginable, conſiſting chiefly of the roots and produce of their woods. They go for the moſt part naked; and when pinched by cold, they alleviate it by making fires, for which their foreſts ſupply them with abundance of fuel; and when the heat of the ſun becomes oppreſſive, they ſeek ſhelter, and recline under the ſhade of large trees.

MAY 14th. HAVING met with no moleſtation during the three preceding marches, we arrived this day at *Nainpour*, where we encamped in a tope of *Palmyra** trees, cloſe to the weſt bank of the *Godavery* river, and oppoſite to the town of *Badrachill*. At this place, the *Rajah* of *Paloonſhah* collects taxes upon all goods paſſing through his country by this road; and there were at this time about two hundred *Hackerys*,† and a prodigious number of bullocks, detained, until the duties

* *Borassus Flabelliformis.* † Country carts.

duties on the goods which they carried ſhould be aſſeſſed, and paid. This amounted to not leſs than twenty-five *per cent.* The merchandize was cotton, which the *Mahrattas* were exporting into the *Circars;* in exchange for which commodity, they uſually import ſalt, and cocoa-nuts, into *Chanda*, *Nagpour*, and other parts of *Berar.*

THE hills which border the eaſt bank of the *Godavery*, from *Magnapeit* to this place, are of a moderate height; and the mountains appeared now to retire about ſeven miles inland. The ſpace between the two ranges is covered with a thick foreſt.

THERE is a *Pagoda* at *Badrachill*, ſacred to SETA, the conſort of RAMA. The worſhip of the goddeſs is in high repute at this place, and vaſt numbers of pilgrims reſort to it. The temple is ſituated on a little hill about forty feet high, but is meanly conſtructed. I was informed that the *Rajah* of *Paloonſhah* had recently preſented a ſmall golden idol, or *moorut*, to it. The town is ſituated about 200 yards to the ſouthward of the *Pagoda*, cloſe under another little hill, and conſiſts of about one hundred huts, in the middle of which was a tiled habitation, ſaid to be the abode of the principal *Brahmen;* and the whole is ſurrounded by a thick *jungle.* From the great reputation of this place, I expected to have found a more conſiderable town, and was therefore much ſurprized at its mean appearance.

SOON after our arrival, the man in charge of the poſt came to our encampment, and propoſed to purchaſe the horſes and camels. To this he received a ſevere rebuke, and was told that we were not merchants. Finding, after many fruitleſs attempts, that none of the cattle were to be ſold, he then began to aſſeſs duties on them, which neceſſitated my giving directions for his being turned out of the camp. After this,

this, we had no further intercourſe with him; but it was evident that he had diſpatched ſeveral expreſſes to *Paloonſhah*, with information concerning us, as NARRAIN ROW, I afterwards found, had done from *Mangapeit*.

MAY 15th. AT day-break we moved off, in high ſpirits, at the proſpect of the ſpeedy reſpite which our arrival in the Company's territory, in three days more, would give to our toils. I had obſerved, ſince our entrance into the *Paloonſhah Rajah's* territory, many *Teak* trees, but none from which timbers of large dimenſions could be formed. Being told that we ſhould not meet with any more after this day's march, I was giving directions to a *laſcar* to cut half a dozen ſticks, when a horſeman rode up to me, and ſaid, that I ſhould do well to return, and encamp; for the *Rajah* having heard of my entering his country, had ſent a *Vakeel* to know by what authority I had preſumed to do ſo. I aſked him his name and occupation. He replied, that his name was MORTIZALLY, and that he commanded a body of *Tellinghys* in the *Rajah* of *Paloonſhah's* ſervice, a party of whom would ſoon arrive with the *Vakeel*. I expreſſed much averſion to countermarch any part of the diſtance I had come that day, and propoſed to proceed, and encamp at the firſt convenient ſpot where water and forage could be procured, and to wait there for the arrival of the *Vakeel*. After ſome altercation, this was agreed upon; when we proceeded about two miles further, and encamped at a ſmall village, called *Pocullapilly*.

IN an hour after, the *Vakeel* arrived, attended by about fifty armed men. He informed me that he was deputed by the *Rajah* of *Paloonſhah* to aſcertain who I was, and to inquire by what authority I was paſſing through his territory. I ſhewed him the *Mahratta* paſs,

paſs, which would preciſely afford him that information. He deſired I would give him the papers; and if I had any paſs from the *Nizam*, that I would likewiſe deliver it into his hands; in order that they might be forwarded for the inſpection of the *Rajah*, whoſe pleaſure would ſoon be communicated regarding me and my people. I replied, I had no paſs from the *Nizam*, but that he might have copies of ſuch of my papers as he had ſeen; and added, that being within two days journey of the Britiſh territory, and my buſineſs urgent, I hoped the *Rajah* would not detain me unneceſſarily, but would allow me to proceed as ſoon as poſſible. The *Vakeel* then retired with my *Moonſhee* to copy the papers, aſſuring me that I ſhould have an anſwer before night.

MATTERS remained in this ſtate until about four o'clock in the afternoon, when I received information that a large body of men were poſted at the paſs of *Soondpilly Gundy*, through which our road was to lead, with orders to reſiſt us in caſe we ſhould attempt to force our way to the Company's frontier. The accounts of this force varied from one to three thouſand men. I had reſolved to wait the reſult of the *Rajah's* inſpection of the copy of my *Mahratta Purwannah*, before I ſhould determine upon any other plan of action; and knowing that I had not done his country, or any of his people, the leaſt injury, and that he could have no juſt plea for moleſting me, I was not without hope that he would let me proceed. In a few minutes after, the ſound of horſes' feet induced me to look out of my tent, when a body of horſemen inſtantly galloped in between the tent ropes. My people were at this time repoſing in the ſhade, during the heat of the day, all but two ſentries, who were on guard, and who immediately, on the alarm, came running to my tent. I diſpatched a man to call the *Vakeel*, while the *ſepoys*, who were very alert, got under arms; and I ſoon joined them with the other two men, being prepared for the worſt that could happen. I

now

now deſired the horſemen to retire, and inquired the meaning of their intruding upon us in ſo abrupt a manner. The man who commanded came forward, and ſaid that he had his *Rajah's* orders to take me to *Paloonſhah*. At this inſtant the *Vakeel* arrived. I aſked him the meaning of theſe meaſures, after matters had been adjuſted on the faith of his word, and I was waiting till the *Rajah's* pleaſure ſhould be made known to me. I requeſted that, to prevent hoſtilities commencing immediately, he would order the horſemen to fall back. He advanced towards them for that purpoſe, which gave me an opportunity of aſcertaining their number; when I counted twenty-five, all well armed and mounted; but in their rear was a large body of infantry, many of whom were armed with European muſkets and bayonets; and the whole might have amounted to three hundred men.

Had this been all the force they could have brought againſt me, I ſhould have paid very little attention to the *Rajah* or his people; but if this body ſhould annoy us in the rear, and I had had to force my way through the paſs of *Soondpilly Gundy*, it was not probable that, with my ſmall eſcort, conſiſting only of thirty-two firelocks, I could have come off without the loſs at leaſt of my baggage. As the *Paloonſhah* diſtrict joined to the Company's territory, it impreſſed me ſtrongly with the idea, that when it ſhould be aſcertained that I was a ſervant of the *Britiſh* government, the *Rajah* would not venture to do me any material injury, unleſs my conduct ſhould juſtify it by firſt commencing hoſtilities.

The horſemen being now retired, the *Vakeel* came back, and begged that I would be pacified; upon which I ordered the *ſepoys* to ſit down with their arms, and went with a ſmall party to my tent. The *Vakeel* then explained to me the cauſe of the ſudden appearance of the troops. It had been occaſioned, he ſaid, by a report which had reached *Paloonſhah*, of my having,

having, in defiance of the *Rajah's* orders, intended to force my way to the Company's frontier: that he, being much incenſed at the diſreſpect ſhewn to his authority, had ſent this detachment to bring my party to *Paloonſhah*; and in the event of our reſiſting, had given orders to plunder and harraſs us; which would delay our progreſs, until a man ſhould arrive at the poſt of *Soondpilly Gundy*, with inſtructions to fell the trees in the road, and ſtockade the paſs.

THE man in command of the troops having diſmounted, came with MORTIZALLY into my tent; when we commenced a converſation upon the meaſures which were to be purſued. They at firſt inſiſted upon my inſtantly complying with the orders they had received to carry me to *Paloonſhah*. This I poſitively refuſed, alledging, that we had come a long march that day, and were not in a condition to undertake a ſecond. I told them, that I had no objection to go to *Paloonſhah* the next day; but that, if the *Rajah* thought I would ſubmit to be treated in the ſmalleſt degree beneath that dignity and reſpect which he might think due to his own perſon, he would find himſelf miſtaken; for I would ſooner burn the whole of my baggage, to prevent its falling into his poſſeſſion; and would contend with him to the utmoſt of my ability in forcing a paſſage to the Company's frontier. I added, that the *Rajah's* country being contiguous to our own, he muſt be well aware of our military reputation. To theſe obſervations they ſeemed in ſome degree to aſſent; but replied, that ſuch meaſures had been taken to prevent our eſcape, that it would be impoſſible for us to effect it; and that I ſhould do well to go to *Paloonſhah*, where, they did not doubt, the *Rajah* would ſhew me every attention. Finding, however, that I was determined not to move any more that day, they agreed that we ſhould commence our march to *Paloonſhah* early the enſuing morning.

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THE *Rajah's* people now retired to the village, where they took up their abode for the night. As ſoon as they were gone, I ordered the camp to be ſtruck, the cattle to be picketted, and the baggage to be piled up around them; and then diſtributed my people in four parties, ſo as to form nearly a ſquare. I had choſen on our arrival a commanding ſituation; and we had a well of fine water within twenty-five yards, which would have been completely under our fire. Thus ſituated, and having with us grain for five days, the *Rajah's* people would not have found it an eaſy matter to make any ſerious impreſſion on the party. But our greateſt want was ammunition, having not more than fifty rounds each man, which, had hoſtilities commenced, would, in all probability, have been expended in the firſt conteſt. My followers were impreſſed with a conſiderable degree of alarm at our ſituation, and the women ſet up a moſt diſmal lamentation. To put a ſtop to the panic was abſolutely neceſſary; but it was not till every conciliatory meaſure had been exhauſted, and threats uſed, that I could oblige them to keep their fears to themſelves, and weep in ſilence. The *ſepoys*, however, ſeemed to take the matter very coolly, which enabled me, after giving them directions to wake me on the firſt alarm, to lay down to reſt with ſome confidence. Their alertneſs, I found, did not a little diſturb the *Rajah's* people who were encamped in the village; but the whole night paſſed without any ſerious occurrence.

MAY 16th. EARLY this morning I ſent notice to the *Rajah's* people that we were ready to attend them to *Paloonſhah*; and ſoon after we all moved off in ſeparate parties. The road for the firſt ſix miles was through a thick foreſt; and ſo narrow, that our cattle travelled with much difficulty: we then fell into a high road, and moved on pretty briſkly. During the march, MORTIZALLY frequently came up to me, and ſeemed to be greatly taken with my horſe; an account of which, I afterwards found, had been communicated

to

to the *Rajah*. When arrived within ſix miles of *Paloonſhah*, a range of hills ſeemed to cloſe upon us, and we came to the top of a very conſiderable acclivity. I now found that we had been deceived in the diſtance; for inſtead of five *coſs*, as they had told us, it proved to be ſixteen miles. The ſun began to be intenſely hot, and the thirſt of my people became almoſt inſupportable. At the top of the paſs were ſeveral batteries for the defence of this approach to *Paloonſhah*; and we perceived a circular cavity, which fortunately proved to be a *Bowlie*, that had been ſunk, in this elevated region, for ſupplying the poſt with water. Many of the party, with a view to ſlake their thirſt, deſcended into it. The deſcent was by a ſet of circular ſteps, of which they counted one hundred: theſe being rudely formed, and about two feet each in depth, rendered the approach to the water ſo difficult and laborious, that ſeveral of the men were induced to return before they had gone half way; and thoſe who had reached the bottom, found themſelves but little benefitted by it, after the fatigue of re-aſcending. I computed the depth of the well to be at leaſt 180 feet.

From this place we began to deſcend by a road, in ſome parts eaſy, and ſteep in others; though in the aggregate the deſcent was very conſiderable. Our march having hitherto been in a thick foreſt, the proſpect of the town and fort of *Paloonſhah*, ſituated in a rich and luxuriant valley, now became very pleaſing. We paſſed a barrier which defends the approach to the town, and conſiſts of a ſtrong rampart, faced with maſonry, which is connected with the hills on the eaſt ſide of it. A narrow and rocky defile, winding round the weſt ſide of the rampart, is the only entrance to the valley.

We advanced to a very fine mango grove, and halted under the ſhade of the trees until the *Rajah* ſhould be made acquainted with our arrival; and a place

a place pointed out for us to encamp on. This gave me an opportunity of obſerving the weſt ſide of the town and fort, which were now only half a mile diſtant. A man ſoon arrived, and ſhewed us a ſpot to encamp on, which was about a mile further to the ſouth-eaſtward, in a mango grove, and near the bank of a rivulet in which a little ſtream was flowing. This cool and pleaſant ſituation, with the romantic appearance of the hills, which roſe immediately behind us, diſſipated, in a great meaſure, the diſagreeable reflections which had been cauſed by our compulſory viſit to this place.

We had no ſooner encamped, than the *Rajah* ſent Mortizally to congratulate me on my arrival, and to expreſs his ſolicitude for the inconvenience I muſt have ſuffered from the heat; likewiſe to inform me, that when I ſhould have refreſhed myſelf, and taken ſome repoſe, he would ſend people to inquire into the reaſon of my coming into his country, and aſcertain who I actually was. No further occurrence worthy of remark happened during the reſt of the day; excepting the poſting of a body of about 500 men between us and the fort; I was therefore at leiſure to direct my attention to the ſcene around me.

The valley in which *Paloonſhah* is ſituated, is about four miles wide, and, notwithſtanding the failure of the periodical rains, had every appearance of verdure and fertility. The fort is a ſquare of about 300 yards, and has a large round tower at each angle. The entrance to it is on the eaſt ſide. The rampart is faced with maſonry, and is ſurrounded by a deep dry ditch. It is well covered with a glacis, and may be conſidered as a place of ſome ſtrength. With my teleſcope I could perceive ſome large iron guns in the embraſures; which, the *Rajah's* people ſaid, were twelve-pounders that he had brought from *Maſuli-*

patam. The *Rajah's* dwelling is a ſmall *Hindooſtanny* houſe, the top of which I could ſee above the walls. The town was by far the largeſt I had ſeen ſince leaving *Chunarghur*, and appeared to be very populous. It is at leaſt two miles in circumference, but conſiſts, for the moſt part, of poor *Tellinghy* huts. The valley is ſurrounded on all ſides by lofty ranges of hills, the paſſes through which are the only acceſſes to *Paloonſhah.*

Some of my people, who had been admitted into the arſenal, reported that they had ſeen a manufacture for matchlock guns, *jinjalls*,* ſpears, ſabres, and every ſpecies of weapon commonly uſed by the natives. The *Rajah* had likewiſe a train of ſix braſs field-pieces, which, with their limbers and tumbrils complete, appeared to be well taken care of.

In the evening the *Vakeel*, accompanied by three or four well-dreſſed men, came to my tent. He detailed a number of incidents relative to the deſperate ſituation of the *Fringhys* in the *Circars*, and repreſented the removal of the troops about that time from *Ellore* to *Maſulipatam*, for a more healthy ſituation, as a defeat and flight, previous to embarkation; and the return of the two battalions from *Hydrabad*, as a certain omen of deſtruction to the Britiſh intereſts in that part of India: and he concluded by informing me, that it was the *Rajah's* intention to ſend the whole of my party to *Hydrabad.* Finding theſe ſchemes to intimidate me had not the deſired effect, and that, as I was acquainted with the *Nizam's* capital, and the characters of his principal officers, I had no objection to march towards it the enſuing morning, their aſtoniſhment was ſo great, that they immediately departed to make a report thereof to the *Rajah.*

Towards night, we repeated the precaution we had taken for our defence, on the preceding evening, at *Pocullapilly.* This created a great alarm, and they immediately

* A wall-piece, carrying a ball of near a pound weight.

immediately reinforced the parties that had been ſtationed to guard the avenues to the fort. The whole of the troops which were now applied to this purpoſe, could not be leſs than 1500 men; which ſhewed that, notwithſtanding their great ſuperiority in numbers, the *Rajah* was under no ſmall apprehenſion at our ſituation ſo near his fortreſs. The whole night, however, paſſed without any alarm.

MAY 17th. THIS morning the *Vakeel* came to me with a requeſt, that I would ſend my *Toorky* horſe, and three ſheep which I had brought with me from *Chunarghur*, for the *Rajah's* inſpection. This I readily complied with; and at the ſame time demanded an interview with the *Rajah*, and permiſſion to depart; alledging, that my buſineſs was very urgent, and would admit of no further delay. In about an hour the horſe was returned, with a very polite meſſage from the *Rajah*, expreſſing how much he had been gratified by the ſight of ſo beautiful an animal, and requeſting to know if any thing would induce me to part with him: but as the evening had been appointed for the interview, I deferred returning an anſwer until that period ſhould arrive. In the mean time the *Rajah* had detained my ſheep, which, having tails, were conſidered here as great curioſities; and had ſent me three others in return, the produce of his country, on whom nature had not beſtowed that curious appendage. The man who had taken charge of them, having intimated, that we were badly off for forage, about fifty bundles of graſs were immediately ſent to us.

TOWARDS evening the numerous concourſe of people who aſſembled round the fort, with all the cavalry that could be muſtered, and two elephants capariſoned with ſcarlet, and carrying *howders*, announced to me the preparation for an interview with the *Rajah*. My

tent having been appointed for the place of meeting, I was apprehenſive that ſo large a body of people would incommode us exceedingly; but was ſoon relieved from this apprehenſion by a meſſage from the *Rajah*, deſiring that the interview might take place in a garden, at a ſmall diſtance from our encampment, called *Khauſsbaug*. This was a very pleaſing circumſtance; and ſoon after the whole cavalcade paſſed my tent, the horſemen *manœuvering* and diſplaying their agility. The noiſe of drums, horns, and trumpets, was immenſe. The *Rajah* was mounted on a very fine elephant, preceded by a ſmall one, which they told me carried the water of the *Ganges* before him. The multitude had no ſooner paſſed, than I followed with about fifty attendants; and upon my arrival at the garden, I found the *Rajah* and his people had juſt diſmounted. The crowd having opened to admit me, I found him ſeated in a Chineſe chair, with a number of good-looking and well-dreſſed men around him. He roſe up to ſalute me, which I returned, and ſeated myſelf likewiſe. He appeared to be a handſome young man, about twenty years of age, and was very elegantly dreſſed. He began by putting many pertinent queſtions to me concerning *Hydrabad*, the *Nizam*, his miniſter, and the principal officers of his empire, with a view to find out if what I had aſſerted the preceding evening was true. My anſwers convinced him that I was much better acquainted with the *Nizam's* court, and with the characters of his principal officers, than he was; and particularly with the hiſtory of DHOUNSAH, the officer who formerly poſſeſſed the *Nizam's Purgunnahs* of *Neermul* and *Edilabad*; and who had almoſt ruined the *Rajah's* father, and family, by pillaging his country, and ſubverting his intereſts at *Hydrabad*.

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As I ſuſpected that the beauty of my horſe had been the principal cauſe of our being brought to *Paloonſhah*, I now took the opportunity of preſenting him to the *Rajah*. His ſatisfaction at this event was warmly expreſſed; and he immediately deſired I would make myſelf perfectly eaſy, for I ſhould be at liberty to depart on the enſuing day. This was all I wanted; and the interview ending ſoon after, a large quantity of cocoanuts, and mangos, were ſent me; and I retired, heartily pleaſed with the proſpect of marching on the following morning. But my troubles did not end here; for ſome of the Company's *Zemeendars*, who had been in confinement at *Madras*, had, about this time, made their eſcape, and arrived at *Paloonſhah*. They had ſo much influence in prepoſſeſſing the *Rajah* againſt me, that the whole of the enſuing day was ſpent in procuring a ſupply of grain, and guides to direct us acroſs the country into the high road that leads to the Company's frontier.

Our departure was conſequently delayed until the morning of the 19th, when Mortizally, and the *Vakeel*, whoſe good offices I had, in ſome meaſure, been neceſſitated to purchaſe, adviſed me to loſe no time in quitting the *Rajah's* territory; for the people who had lately eſcaped from *Madras*, might ſo far prejudice him againſt us, as to induce him to throw further obſtacles in our way. I could not, however, get away from *Paloonſhah* before eight o'clock; for, at my departure, every houſehold ſervant belonging to the *Rajah* came out, in expectation of ſome gratuity. Having at length got rid of their importunities, we ſet out, accompanied by Mortizally and the *Vakeel*, who, when we had proceeded about a mile, delivered over a guide to direct us; and after preſenting me a paſſport to ſhew to the *Rajah's* people at the poſt of *Demmapett*, they took their leave.

Our

Our *Mahratta* guides, who had accompanied us from *Ewunpilly*, were, during our ſtay at *Paloonſhah*, quite ſtupified with fear leſt they ſhould be apprehended. We had, however, diſguiſed them in ſuch a manner, that they remained undiſcovered; and their ſpirits began now to revive. Although our preſent track was unknown to them, they were of great uſe to us in managing the *Tellinghys* whom we procured as guides from the *Rajah's* people. Having now proceeded about three miles, in a narrow defile between two ranges of hills, the road interſected by ravines, and in ſome parts ſtrongly ſtockaded, the hill-fort of *Sunkurgherry* on a ſudden opened to our view. The diſtance was too great to enable me to judge of the nature of its works; but it had, on the whole, a pretty and romantic appearance. Leaving this place about three miles to the northward of our track, the country continued exceedingly wild, and our road was merely a ſlight foot-path through thick *jungles*. The few villages that occurred were very poor, and ſituated moſtly in little ſpots of ground that had been cleared for cultivation. By noon we had travelled about eleven miles, when we came to a little ſpring, where finding alſo ſome ſhady trees, I halted, to enable the people, and cattle, to drink and refreſh. In about an hour I moved on, reſolved to proceed as far as poſſible, in hopes of reaching the Company's frontier on the enſuing day. Our road again continued between two ranges of hills, which gradually converged, until we came to the entrance of the ſtrongeſt paſs I ever beheld, called *Mooty Gaulty*, which is likewiſe fortified. It conſiſts of a narrow paſſage, not more than twenty feet in width, and half a mile long, and the rock riſing perpendicularly on each ſide. Beyond this the paſſage diminiſhes to about ten feet; and a little ſtream of water, that iſſues from a rock on the eaſt ſide, flows through it. After proceeding about a hundred yards through the narroweſt part of the defile, we came

to

to a very ſteep aſcent, which led to the top of the paſs. Here I halted to collect my party, and then moved on about two miles further, to a little rivulet near the village of *Jogaram*, where we encamped at 5 P. M. having marched a diſtance of twenty-five miles.

THE paſs we had come through forms one of the ſtrongeſt natural defences to *Paloonſhah*, and might be defended by a few reſolute men, againſt any numbers. That of *Soondpilly Gundy*, which we ſhould have come through, had we continued our journey along the high road, is ſituated about four *coſs* to the eaſtward of *Mooty Gautty*, in the ſame range of hills.

THE little village near which we encamped, conſiſted only of five poor huts; and the inhabitants, who were as uncouth as any of the human ſpecies I ever met with, came out, to the number of about eleven, including women and children, to gaze at us. They were of the *Dair* caſt, and ſpoke the *Tellinghy* language; but, by living in this wild and retired part of the country, were totally ignorant of every thing beyond the concerns of their own little hamlet.

MAY 20th. AT day-break we moved forward; and as the poſt of *Dommapett* was only ſeven miles diſtant, it behoved me to paſs it with caution. I collected therefore my party into a compact body, and we ſoon came in ſight of it. I found it conſiſted of a ſmall mud fort; from which about fifty armed men iſſued, as we approached, and attempted to ſtop us. I ſhewed them the *Rajah's* paſs, to which, however, they paid no regard; but being now within five *coſs* of the Company's frontier, I was determined not to be plagued by them; and drawing up the *ſepoys* oppoſite to the party, I told the man in command that I would not be detained. As the high road ran cloſe by this place, the *Rajah's* guides were of no further

uſe to us; and as thoſe we had brought from *Ewunpilly* undertook to lead us, I ordered the followers to move on with their baggage, and ſoon after followed myſelf with the *ſepoys*. Some parties ſtole into the *jungle* upon our flanks; but finding that we kept a conſtant watch over them, they did not attempt to fire upon us; and the *jungle* ſoon became ſo thick, that they were no longer able to make their way through it, and we loſt ſight of them.

I HAD now only one place more to paſs belonging to the *Paloonſhah Rajah*; a ſmall poſt, called, after him, *Aſhrufrow Pett*, where we arrived about 2 P. M. On our approach, the people all ran into the fort; but as they did not offer to moleſt us, we ſoon paſſed it; and arrived, about four o'clock, at the little village of *Dubagooram*, ſituated on the *Polaram Rajah's* frontier, and ſubject to the Britiſh government.

MAY 21ſt. WE had marched twenty-ſeven miles from our laſt encampment; and the heat, for the laſt two days, had harraſſed us a great deal; but being now arrived within the Company's territory, our troubles were nearly at an end. Our grain was exhauſted; and the village being too ſmall to afford us any, I moved about ſix miles to the village of *Tarpilly*, in the *Talook* of *Reddy*, where our very urgent wants were ſupplied. The inhabitants were a good deal ſurpriſed at our appearance, not conceiving by what road we could have come into that part of the country; but knowing that, although we were not attached to the *Madras* preſidency, we were ſubjects to the ſame government, they ſhewed us every attention. In two more eaſy marches we reached *Yertnagoodum*, a place in Colonel PEARSE's route from *Madras* to *Calcutta*, where my geographical labours terminated; and it being a road commonly frequented by the Britiſh troops, I found here, on my arrival, every refreſhment provided.

MAY 24th. I proceeded to *Rajamundry*, and having recroſſed the *Godavery*, encamped under the north ſide of the fort. Here I had the firſt grateful ſight of an European countenance, which was productive of the moſt pleaſing ſenſations; for I had now been four months in the ſociety of the natives, through paths the moſt rugged, and in ſituations that required their utmoſt perſeverance to ſurmount. Their patience was frequently called forth, to enable them to ſubſiſt on the ſcanty proviſion which they were neceſſitated to carry on their own ſhoulders in a mountainous wilderneſs; and their greateſt fortitude was ſummoned to contend with ſavage hordes; to whoſe mercy, had it been our fate to ſubmit, but little chance could have been expected of eſcaping with our lives. The due ſouthing in this journey was little more than eight degrees; but the circuitous windings we were obliged to take, to penetrate through the country, had increaſed the whole diſtance to 1125 Britiſh miles. The hard ſervice which the cattle had endured, had reduced them ſo low, that a fourth part were now too much exhauſted to recover, and periſhed. Two of my *Hirkarrahs* had been cut off by the *Goands;* which, with four followers attached to the *ſepoys*, was the whole loſs our party had ſuſtained; and, conſidering the difficult nature of the ſervice, it was as little as could be expected. Indeed, the utter impoſſibility of any individual eſcaping, who might leave the party, had neceſſitated the utmoſt precaution, and indefatigable exertions of the whole, for our mutual preſervation; and in many ſituations of difficulty, I was infinitely obliged to them for that zealous ſupport, and attachment, which were productive of ſo fortunate and ſucceſsful a termination to our toils.

IV.

An Account of a new Species of DELPHINUS, An Inhabitant of the GANGES.

By Doctor Roxburgh.

LINNÆUS, in his arrangement of the animal kingdom, ſeparates the *Narval*, *Whales*, *Cachalets*, and *Dolphins*, compriſing the tribe of cetaceous animals, from the fiſhes, and places them in the claſs *Mammalia*, becauſe they ſuckle their young. This mode has been by ſome deemed unnatural; but as it renders the arrangement methodical, eaſy, and conſpicuous, it is now generally followed.* The animals of the cetaceous order of the claſs *Mammalia*, to which belongs the ſpecies now to be deſcribed, are characterized by the following circumſtances. They inhabit the ocean, or large rivers. They have no feet. They breathe through a fiſtulous opening on the upper part of the head. They have two pectoral fins, and an horizontally flatted tail. They copulate and ſuckle their young like quadrupeds, which they reſemble alſo in the ſtructure and uſe of their internal parts.

THE four genera compoſing this order, are diſtinguiſhed chiefly by the teeth. That to which this new ſpecies belongs, is denominated *Delphinus*; the eſſential character of the ſpecies thereof is, they are furniſhed with bony teeth in each jaw; whereas the other three genera have either no teeth, or have them in one jaw only. GMELIN's laſt edition of the *Syſtema Naturæ* of LINNÆUS, mentions only four diſtinct ſpecies, viz. *Phocæna*,

* PENNANT, in his British Zoology, makes a different arrangement; by which he places the Cete amongſt the fiſhes, diſtributing the whole into three grand diviſions. 1ſt, Cetaceous-fiſh. 2d, Cartilaginous-fiſh. And 3d, Bony-fiſh. But in the ſubdiviſion of this laſt grand claſs, he follows LINNÆUS.

cæna, (a;) Delphis, (b;) Orca, (c;) and *Leucas, (d;)* to which I now add a fifth, viz.

DELPINUS GANGETICUS,

THE body of which is nearly of a lanceolate ſhape, and almoſt round; the jaws, long and ſlender, with ſixty teeth in each. No dorſal fin.

Soosoo is the name it is known by amongſt the Bengaleſe about *Calcutta.*

THEY are found in great numbers in the Ganges, even ſo far up as it is navigable, but ſeem to delight moſt in the ſlow-moving labyrinth of rivers, and creeks, which interſect the delta of that river to the South, S. E. and Eaſt, of *Calcutta.*

DESCRIPTION.

THE Body (including the head) is of an ovate-lanceolate ſhape; by which term I mean rather long and ſlender, thickeſt about the fore part, from thence tapering to the tail; from the anus forward, nearly round.* The ſkin is ſoft, ſmooth, and of a ſhining pearl grey, or lead-colour, when dry; with here and there lighter coloured ſpots, or clouds, particularly when old; but when the animal is alive, and as we then ſee it wet when it riſes to breathe, it appears much darker. The length of the individual (a young little more than half grown male) from which this deſcription is taken, ſix and a half feet; and at the thickeſt part, which is nearly about, or rather behind, the pectoral fins, three in circumference: the weight one hundred and twenty pounds.

(a) The Porpoiſe. *(b)* The Dolphin. *(c)* The Grampus. *(d)* The Beluga, or White Fiſh of the Ruſſians.

* But behind that aperture, the vertical diameter exceeds the horizontal conſiderably.

HEAD obtuſe, ſomewhat carinated on the upper and anterior part, ſuddenly tapering to a long, ſlender, but ſtrong beak, or mouth; (not unlike that of ſome birds.) The jaws are ſtrong, though ſlender; nearly equal, and almoſt ſtraight. Taken ſingly, they are ſub-cylindrical, and without lips, or any other ſubſtance to hide the teeth. Their length is nearly about a ſixth part of the length of the whole animal, beak and tail included.

TEETH, in both jaws one hundred and twenty; of which there are thirty in each ſide of each jaw; thoſe before are longer, ſharper, more approximated, and ſomewhat incurved; they become gradually ſmaller, ſhorter, and more remote, as they approach the throat; and are fitted to lock into thoſe of the oppoſite jaw when the mouth is ſhut.

TONGUE large, oval, firmly attached in its whole length to the integuments which connect the poſterior furcated part of the lower jaw.

EYES exceedingly minute, being only about a line in diameter, of a bright, ſhining, blackiſh colour; ſituate nearly two inches above the poſterior angles of the mouth; and ſunk pretty deep in their ſmall round orbits.

FISTULA, or ſpout-hole, is ſituate on the upper part or crown of the head; it is linear, and ſomewhat bent like the letter *ſ*.

EARS external, two ſmall, ſemilunar apertures, conſiderably behind, and a little above the eyes.

FINS pectoral, of an oblique fan-ſhape, about nine inches long, and ſeven broad at the poſterior margin, which is ſcolloped: beneath their ſkin may be felt the bones, extending to the angles of

the ſcolloped margin. Inſtead of a dorſal-fin, there is only a projecting angle about half way between the fiſtula and tail.

TAIL horizontal, (as in the reſt of the order *Cete*,) creſcent-ſhaped; expands, at the extreme points, fourteen inches. Depth of the concave ſide of the creſcent about two inches: beſides, there is a fiſſure in the center, which penetrates about an inch and a half farther into the tail.

GENITAL ORGANS of the Male. The aperture is about twelve inches behind the inſertion of the pectoral fins, and about ten before the anus. The member itſelf, in its flaccid ſtate, is about ten inches long, and then entirely hid in the belly. It is compoſed of two portions, having their limits marked by two large projecting lobes, affixed to the under ſide: theſe are of a firm liver-like texture and colour. The poſterior portion is perfectly cylindric, and about as thick as a man's finger; the anterior part is much ſmaller, and tapers to a fine point; they are nearly of equal lengths; that is, about five inches each.

THE female has not yet been examined.

WHEN in purſuit of the fiſh on which it feeds, it moves with great velocity, and uncommon activity; but at all other times, ſo far as I have been able to obſerve, or learn, the motions of this animal are ſlow and heavy, often riſing to the ſurface of the water to breathe.

BETWEEN the ſkin and the fleſh is a coat of pale yellowiſh-coloured fat, more or leſs thick, according to the ſtate of the animal. This the Hindoos ſet a high value on, as an external medicine, of great efficacy for removing pains of various kinds. The fleſh

is

is like the lean of beef in colour, nor has it any diſagreeable ſmell; yet, ſo far as I can learn, the natives never eat it.

In the ſtomach were found only ſome grains of paddy, (rice in the huſk,) a few minute fragments of ſhells, and many living active *Aſcarides.** Notwithſtanding the contents of the ſtomach of this individual, there is no doubt of the animal being piſcivorous.

* These (*Ascaris Delphini* they may be called) are about two inches long, of a pale, almost white colour, tapering little, but equally towards each end: the mouth is situate in the center of three tubercles; over the anus is a small pointed hornlet on the obtuse tail of the animal.

V.

Tranſlation of one of the Inſcriptions on the Pillar AT DEHLEE, *called the Lat of* FEEROZ SHAH.

BY HENRY COLEBROOKE, Eſq.

WITH INTRODUCTORY REMARKS BY MR. HARINGTON.

I HAVE the pleaſure of preſenting to the Society a Book of Drawings and Inſcriptions prepared under the inſpection of their late member, Captain JAMES HOARE, and intended by him (I have reaſon to believe) for the uſe of the Society.

Two of the drawings repreſent elevations, taken on the ſpot, of the ſtone building near DEHLEE, called the *Shikargah*, or hunting place, of FEERŌZ SHAH; with the pillar in the center, and bove the ſummit of it, commonly known by the deſignation of FEERŌZ SHAH's *Lāt*; and deſcribed, with an outline of the building and pillar, in the 21ſt paper of the 1ſt Vol. of the Society's Tranſactions. The copy of the inſcriptions on this pillar, which was received by our revered Preſident and Founder from Colonel POLIER, enabled him to exhibit a tranſlation of one of them, as accurate as the imperfect ſtate of the tranſcript would admit; but on comparing it with a more perfect copy made by Captain HOARE, it was found in ſeveral parts defective and inaccurate; and the date, inſtead of being 123 of the æra of *Vicramaditya*, or A. D. 67, as appeared from the former copy, was clearly aſcertained, from the preſent, to be 1220 of the above æra, or A. D. 1164. An accurate tranſlation of this inſcription has therefore been furniſhed by Mr. HENRY COLEBROOKE, (who has diſtinguiſhed himſelf as a Sanſcrit ſcholar by his verſion of the Hindoo Law Digeſt, compiled under the ſuperintendence

perintendence of Sir WILLIAM JONES,) and is now ſubmitted to the Society, with the original Sanſcrit in Roman letters.

OF the five other inſcriptions contained in the accompanying book, and taken from the ſame pillar, but in a different character, no tranſlation has been yet procurable. The depoſit of them among the Society's papers, and, if they think proper, the publication of an engraving of them in their Tranſactions, may lead to a future explication of them; which muſt be alſo facilitated by Captain HOARE's collection of the characters.

THE ſame characters appear in the inſcription on the pillar at *Allahabad*, a ſpecimen of which, with a modern Arabick and Perſian inſcription in the reign of JEHANGEER, and a drawing of the pillar, are alſo contained in the accompanying Book. I have not been able to procure any information reſpecting this pillar, and underſtand from *Moonſhee* MOHUMMUD MORAD, who accompanied Captain HOARE, that his inquiries at *Allahabad* were equally unſucceſsful.

THE FEERŌZ SHAH, whoſe name is now attached to the *Dehlee* pillar, (though it muſt have been erected as ſome Hindoo monument at a much earlier period,) appears, from FERISHTUH's Hiſtory, to have reigned at *Dehlee* between the years 1351 and 1388; in the laſt of which he died at the age of ninety; and FERISHTUH, in the words of his tranſlator, Lieutenant Colonel Dow, gives him the following character:

"THOUGH no great warrior in the field, he was, "by his excellent qualities, well calculated for a reign "of peace. His ſeverity to the inhabitants of "*Cumaoon*, for the aſſaſſination of the Governor of "*Samana*, is a great blot in his reputation. But to this "he, perhaps, was prompted by a religious zeal and "enthuſiaſm; for the perſons murdered, were Seids, or

" deſcendants of the prophet. He reigned thirty-
" eight years and nine months, and left many memo-
" rials of his magnificence in the land. He built
" fifty great ſluices, forty moſques, thirty ſchools,
" twenty caravanſaries, an hundred palaces, five
" hoſpitals, an hundred tombs, ten baths, ten ſpires,
" one hundred and fifty wells, one hundred bridges;
" and the pleaſure gardens he made were without
" number."*

THE author of the *Huſt Akleem*, MOHUMMUD AMEEN RAZEE, who wrote his hiſtory of the world (or, as the title of his book imports, of the *Seven Climes*, into which the Mahommedans divide the univerſe) in the reign of *Akbur*, corroborates the above character of FEERŌZ SHAH, and adds the following paſſage, tranſlated verbatim from his hiſtory. " Among the places built by this King (FEERŌZ
" SHAH) is a hunting place, which the populace call
" the *Lāt* of FEERŌZ SHAH. It is a houſe of three
" ſtories, in the centre of which has been erected a
" pillar of red ſtone, of one piece, and tapering up-
" wards. The viſible part of the ſhaft is, by mea-
" ſurement, twenty-ſeven *Zirras*; and it is ſaid, that
" one-third only is viſible; the remaining two-thirds
" being buried in the earth. In this caſe, the total
" length muſt be eighty-one *Zirras*; and it is five
" *Zirras* in circumference. Round it have been en-
" graved literal characters, which the moſt intelli-
" gent of all religions have been unable to explain.
" Report ſays, this pillar is a monument of renown
" to the *Rajuhs*, (or Hindoo Princes,) and that
" FEERŌZ SHAH ſet it up within his hunting place.
" But on this head there are various traditions,
" which it would be tedious to relate."

THE exact length of the *Zirra*, referred to in the above deſcription, is uncertain. But there can be no doubt that the height of the pillar, now viſible

* Dow's Hiſtory of Hindoſtan, Vol. I. page 336.

above the building, is thirty-ſeven feet; and that its circumference, where it joins the terrace, is ten feet four inches. Theſe dimenſions I have from *Moonſhee* MOHUMMUD MORAD, who himſelf meaſured the pillar for Captain HOARE in July, 1797; and who adds, that, as far as it could be ſeen, (which, from the ruinous ſtate of the building, it cannot be, at preſent, below the upper terrace,) it is certainly, as deſcribed in the *Huſt Akleem*, a ſingle ſtone, of reddiſh colour, as repreſented in the drawing. One of Captain HOARE's drawings further repreſents the plans of the three ſtories of the *Shikar-gah;* and his *Moonſhee* informs me, the current opinion is, that they were uſed partly for a menagery, and partly for an aviary, which the plans appear to confirm.

PERHAPS the ſame miſguided religious zeal which prompted his ſeverity towards the inhabitants of *Cumaoon*, may have impelled him to erect a manſion for birds and beaſts, round a venerable relict of Hindoo antiquity; the age of which cannot, I conceive, be determined by the date of the inſcription now communicated to the Society, as the character of it is modern, and altogether different from the older inſcriptions not yet explained.

J. H. HARINGTON.

SANSCRIT

SANSCRIT INSCRIPTION, IN ROMAN CHARACTERS.

samvat 1220 vaiśác'ha sudí 15 śácambharí bhúpati śrímad véll a dévátmaja śrímad vísala dévasya.

ávind'hyád áhimádrér virachita vijayas tírt'ha yátrá prasangád udgrívéshu praharta nrĭpatishu vinamat cand'haréshu prasannah
áryávertam yat'hárt'ham punar api crĭtaván mléchch'ha vichch'hédanábhir dévah śácambharíndró jagati vijayaté vísalah cshón'ipálah.

brúté samprati báhujáta tilacah śácambharí bhúpatih śrímad vigraha rája ésha vijayí santánaján átmanah.
asmábhih caradam vyad'háyi himavad vind'hyántarálam bhuvah śésha swícaran'áya mástu bhavatám udyóga śúnyam manah.

ambhó náma ripu priyá nayanayóh pratyart'hi dantántaré pratyacshán'i trĭn'áni vaibhava milat cáshtám yasás távacam
márgó lóca virudd'ha éva vijanah śunyam manó vidwishám śrímad vigraha rájadéva bhavatah prapté prayán'ótsavé
lĭlá mandira śódaréshu swántéshu vámabhruvám śatrún'án nanu vigraha cshitipáté nyáyyás cha vásas tava śancá vá purushóttamasya bhavató násty éva várán nid'hér nirmat'hyápahrĭta śriyah cimu bhaván cródé na nidráyitah.

samvat śrí vicramáditya 1220 vaiśác'ha sudí 15 gurau lic'hitam idam . . . . . pratyacsham gua'dánwaya cáyast'ha máhava putra śrípatina atra samayé mahá—mantrí rájaputra śrímal lacshán' a pálah.

VERBAL TRANSLATION.

In the year 1220, on the 15th day of the bright half of the month Vaisac'h, [this monument] of the fortunate Vísala De'va, ſon of the fortunate Ve'lla De'va, (1) King of *S'ácambharí*,

As far as *Vind'hya*, (2) as far as *Himádri*, (2) having achieved conqueſt in the courſe of travelling to holy places; reſentful to haughty Kings, and indulgent to thoſe whoſe necks are humbled; making *A'ryáverta* (2) once more what its name ſignifies, by cauſing the barbarians to be exterminated; Vísala De'va, ſupreme ruler of *S'ácambharí*, (3,) and ſovereign of the earth, is victorious in the world.

This conqueror, the fortunate Vigraha R'aja, (4,) King of *S'ácambharí*, moſt eminent of the tribe which ſprang from the arms (5) [of Brahma',] now addreſſes his own deſcendants: "By us the region "of the earth between *Himavat* (2) and *Vind'hya* "(2) has been made tributary; let not your minds "be void of exertion to ſubdue the remainder."

Tears are evident in the eyes of thy enemy's conſort: blades of graſs are perceived between thy adverſary's teeth; (6) thy fame is predominant throughout

(1) Colonel Polier's transcript exhibited Amilla; the present copy may be read either Ave'lla, or Ve'lla.

(2) The *Vind'hya* hills form the range which paſſes through the provinces of *Bahár*, *Benáres*, &c. *Himádri*, the Mountains of Snow, (called *Himavat* in the next verſe,) is the Imaus and Emodus of ancient geographers. *A'ryáverta* ſignifies the Land of Virtue; or "*inhabited by reſpectable Men.*" See Menu, Ch. 2. v. 22.

(3) I have not been able to aſcertain the ſituation of *S'ácambharí*.

(4) Whether Vigraha Ra'ja, and Vísala De'va, be names of the ſame perſon, or of different princes, it is impoſſible to determine from the tenor of the inſcription, without other information.

(5) The transcript of the inſcription exhibits *Vákamána Tilacah*, as it was alſo read in the former fac ſimile. Servóne Trive'dí adviſes me to read it *Báhujáta Tilacah*, and I accede to his emendation.

(6) This alludes to the Indian cuſtom of biting a blade of graſs as a token of ſubmiſſion, and of aſking quarter.

throughout ſpace; the minds of thy foes are void [of hope;] their route is the deſert where men are hindered from paſſing, O VIGRAHA RA'JA DE'VA, in the jubilee occaſioned by thy march.

May thy abode, O VIGRAHA, ſovereign of the earth, be fixed, as in reaſon it ought, in the boſoms (akin to the manſion of dalliance) of the women with beautiful eye-brows, who were married to thy enemies. There is no doubt of thy being the higheſt of embodied ſouls. (7) Didſt thou not ſleep in the lap of S'RÍ, whom thou didſt ſeize from the ocean, having churned it? (8)

In the year from the fortunate VICRA'MADITYA 1220, (9,) on Thurſday, the 15th day of the bright half of the month *Vaiſác'h*, this was written in the preſence of (10) . . . . . by S'R'IPATI, the ſon of *Máhava*, a *Cáyaſt'ha* of a family in *Gaud'a*: at this time the fortunate LACSHANA' PA'LA, a *Rajaputra*, is prime miniſter.

S'IVA the terrible,) (and the univerſal monarch.

(7) SERVÓNL explains this very obſcure paſſage otherwiſe; "There is (i. e. there ſhould be) no doubt, or heſitation, in the mind of thee, who art the higheſt of embodied ſouls." (*Purushóttama.*)

(8) PURUSHÓTTAMA, is a title of VISHN'U. With reference to this term, the author of the inſcription aſks, "Art thou not VISHN'U himſelf? Art thou not he who ſlept in the arms of LACSHMI?" The legend of the churning of the ocean is well known.

(9) In the preſent copy the date is very diſtinct; and proves to be 1220; not 123, as was ſuſpected by Sir WILLIAM JONES.

(10) This part of the inſcription is not legible.

THERE are on the ſame page, ſome ſhort inſcriptions, which I cannot decypher. One of them, however, is partly legible, and appears to be in the *Hinduſtání* language. It contains the name of SULTA'N IBR'AHIM, and wiſhes him a long life.

VI.

Account *of the* Kookies, *or* Lunctas.

By JOHN MACRAE, Esq.

Communicated by J. H. HARINGTON, Esq.

Mr. Harington has the pleaſure of laying before the Society, an account of the *Kookies*, or *Cúcìs*, reſpecting whom a paper communicated in Perſian by Mr. Rawlins, was tranſlated by Sir William Jones, and printed in the ſecond Volume of the Reſearches.

The paper now communicated, was written by Mr. John Macrae, Surgeon in the Honourable Company's Service at *Chittagong*; and from information given to him by a native of *Runganeeah*, who had long reſided among the *Cúcìs* as their captive. It was originally intended as a private communication only; but conceiving that the deſcription of manners contained in it, of a people little known, on the frontier of the Britiſh territory, would prove acceptable to the Society, the author was ſolicited to permit its being read to them; and they will probably conſider it ſufficiently intereſting for publication in their Reſearches.

January 24th, 1799.

The *Kookies* are a race of people that live among the mountains to the north-eaſt of the *Chittagong* province, at a greater diſtance than the *Choomeeas* from the inhabitants of the plains; to whom, therefore, they are little known, and with whom they very rarely have any intercourſe, except when they occaſionally viſit the *hauts*, or markets, on the borders of the jungles in the *Runganeeah* and *Aurungabad* diſtricts, to purchaſe ſalt, dried fiſh, and tobacco.

THE following account of them was taken from a native of the *Runganeeah* diſtrict, who, when a boy, was carried away, in one of their predatory excurſions, and, after a captivity of twenty years, found means to return to his family.

THE *Kookies*, or *Lunctas*, (as they are alſo called,) are the leaſt civilized of any of the people we as yet know among theſe mountains: like all mountaineers, they are of an active, muſcular make, but not tall: they are ſtouter, and of a darker complexion, than the *Choomeeas*,* and, like them, have the peculiar features of all the natives of the eaſtern parts of *Aſia*, namely, the flat noſe, ſmall eye, and broad round face.

THE tradition of the *Kookies* reſpecting their origin, is, that they, and the *Mugs*, are the offspring of the ſame progenitor, who had two ſons, by different mothers. The *Mugs*, they ſay, are the deſcendants of the eldeſt, and the *Kookies* of the youngeſt, ſon. The mother of the youngeſt having died during his infancy, he was neglected by his ſtep-mother, who, while ſhe cloathed her own ſon, allowed him to go naked: and this partial diſtinction being ſtill obſerved, as he grew up, he went by the name of *Lunctа*, or the naked. Upon the death of their father, a quarrel aroſe between the brothers, which induced the *Lunctа* to betake himſelf to the hills, and there paſs the remainder of his days. His deſcendants have continued there ever ſince, and ſtill go by the name of *Lunctas*; though, properly ſpeaking, the term is only applicable to the male part of them, as the females wear a ſhort apron before, made of cloth of their own manufacture, and which falls down from the loins to the middle of the thigh; and both ſexes occaſionally throw a looſe ſheet

* *Choomeeas* are the inhabitants of the firſt range of hills bordering on the plains to the north and eaſt of the province of *Chittagong*, and are tributary to the Honourable Company; their villages are called *Chooms*.

ſheet of cloth over their bodies, to defend them from the cold.

THIS tradition of their origin receives much ſupport from the great ſimilarity of the *Mug* and *Kookie* languages, many words of which are exactly the ſame; and their general reſemblance is ſuch, that a *Mug* and *Kookie* can make themſelves underſtood to each other.

THE *Kookies* are all hunters and warriors, and are divided into a number of diſtinct tribes, totally independent of each other; though all of them acknowledge, more or leſs, the authority of three different *Rajahs*, named THA'NDON, MANKENE, and HALCHA, to whom the various tribes are attached, but whoſe power over them is very limited, except in that tribe with which the *Rajah* lives, where he is abſolute. The rajahſhips are hereditary; and the *Rajahs*, by way of diſtinction, wear a ſmall ſlip of black cloth round their loins; and, as a farther mark of ſuperior rank, they have their hair brought forward, and tied in a bunch, ſo as to overſhade the forehead, while the reſt of the *Kookies* have theirs hanging looſe over the ſhoulders. The females alſo of the *Rajah's* family, wear an apron of black cloth, with a red border, which falls down to the knee; a colour and faſhion prohibited to the reſt of the ſex, black being the royal colour.

THE *Rajahs* receive a tribute in kind from the tribes, to ſupport their dignity; and in caſes of general danger, they can ſummon all the warriors to arms; but each tribe is under the immediate command of its own particular chief, whoſe word is a law in peace and war, and who has the power of life and death in his tribe. The chieftainſhip is not hereditary, like the rajahſhip, but elective; though, in general, the neareſt relation of the laſt chief ſucceeds him, if deemed by the tribe a proper perſon for the truſt; and the *Rajah* cannot remove a chief once elected, ſhould he diſapprove of him.

THE

THE *Kookies* are armed with bows and arrows, ſpears, clubs, and *daws*, an inſtrument in common uſe among the natives of this province, as a hand hatchet, and exactly reſembling the knife of the *Nyars* on the *Malabar Coaſt*, which is a moſt deſtructive weapon in cloſe combat. They uſe ſhields, made of the hide of the *Gyal*, (a ſpecies of cow peculiar to their hills;) and the inſide of their ſhields they ornament with ſmall pendulous plates of braſs, which make a tingling noiſe, as the warriors toſs about their arms, either in the fight or in the dance. They alſo wear round their necks large ſtrings, of a particular kind of ſhell found in their hills: about their loins, and on their thighs, immediately above the knee, they tie large bunches of long goat's hair, of a red colour; and on their arms they have broad rings of ivory, in order to make them appear the more terrific to their enemies.

THE *Kookies* chooſe the ſteepeſt and moſt inacceſſible hills to build their villages upon, which, from being thus ſituated, are called *Parahs*, or, in the *Kookie* language, *K'hooah*. Every *Parah* conſiſts of a tribe, and has ſeldom fewer than four or five hundred inhabitants, and ſometimes contains one or two thouſand. Towards our frontiers, however, where there is little apprehenſion of danger, a tribe frequently ſeparates into ſeveral ſmall parties, which form ſo many different *Parahs* on the adjoining hills, as may beſt ſuit their convenience. To give further ſecurity to the *Parahs*, in addition to their naturally ſtrong ſituation, the *Kookies* ſurround them with a thick bamboo palliſade; and the paſſages leading into them, of which there are commonly four or five in different quarters, they ſtrictly guard, day and night, eſpecially if there is any ſuſpicion of danger; but whether there is, or is not, they are at all times extremely jealous of admitting ſtrangers within the *Parah*. They build their houſes as cloſe to each other as poſſible, and make them ſpacious enough to accommodate

commodate four or five families in every houſe. They conſtruct them after the manner of the *Choomeeas* and *Mugs*, that is, on platforms or ſtages of bamboo, raiſed about ſix feet from the ground, and enter them by ladders, or, more frequently, by a ſingle ſtick, with notches cut in it to receive the foot: underneath the ſtages they keep their domeſtic animals. All theſe precautions of defence ſtrongly indicate the conſtant ſtate of alarm in which they live, not only from the quarrels of the *Rajahs* with each other, but alſo from the hoſtile feuds of the different tribes, not excepting thoſe who are attached to the ſame *Rajah*. Depredations on each other's property, and the not giving up of ſuch refugees as may fly from one *Parah* to another, are the moſt frequent cauſes of quarrel, when they carry on a moſt deſtructive petty warfare, in which the ſeveral tribes are more or leſs involved, according as the principals are more or leſs connected among them. On theſe occaſions, when an enterpriſe is not of ſufficient importance to induce the chief to head all the warriors of the *Parah*, he always ſelects a warrior, of approved valour and addreſs, to lead the party to be detached.

They always endeavour to ſurpriſe their enemy, in preference to engaging him in open combat, however confident of ſuperiority they may be. With that view, when on any hoſtile excurſion, they never kindle a fire, but carry with them a ſufficiency of ready-dreſſed proviſions, to ſerve during the probable term of their abſence: they march in the night, proceeding with the greateſt expedition, and obſerving the moſt profound ſilence: when day overtakes them, they halt, and lie concealed in a kind of hammock, which they faſten among the branches of the loftieſt trees, ſo that they cannot be perceived by any perſon paſſing underneath. From this circumſtance of ambuſcade, the idea has originated of their living in trees inſtead of houſes. When they have, in this manner,

manner, approached their enemy unperceived, they generally make their attack about the dawn, and commence it with a great ſhout, and ſtriking of their ſpears againſt their ſhields. If they are ſucceſsful in their onſet, they ſeldom ſpare either age or ſex; at times, however, they make captives of the children, and often adopt them into their families, when they have none of their own; and the only ſlaves among them are the captives thus taken.

THE heads of the ſlain they carry in great triumph to their *Parah*, where the warriors are met, on their arrival, by men, women, and children, with much rejoicing; and they have the peculiar privilege of killing any animal in the place they may chooſe, (not excepting the chief's,) to be given as a feaſt in celebration of their victory: but, ſhould the party have been unſucceſsful, inſtead of being thus met with every demonſtration of joy, and led into the *Parah* amidſt the exultations of its friends, it enters in the greateſt ſilence, and as privately as poſſible; and all the warriors compoſing it remain in diſgrace, until ſuch time as they retrieve their characters, either jointly or individually, by ſome act of valour.

THE *Kookies* are often attacked by the *Banjoogees*, who, though not ſo numerous a race of people, yet, from being all united under one *Rajah*, always prevail, and exact an annual tribute of ſalt from the two *Kookie Rajahs*, THA'NDON and MANKENE, who, from having a greater intercourſe with the *Choometeas*, receive a larger ſupply of this article from the plains below, than their more remote neighbours. Salt is in the higheſt eſtimation among them all: whenever they ſend any meſſage of conſequence to each other, they always put in the hand of the bearer of it a ſmall quantity of ſalt, to be delivered with the meſſage, as expreſſive of its importance. Next to perſonal valour, the accompliſhment moſt eſteemed in a warrior, is ſuperior addreſs in ſtealing; and if a thief

can

can convey undiſcovered to his own houſe, his neighbour's property, it cannot afterwards be claimed: nor, if detected in the act, is he otherwiſe puniſhed, than by expoſure to the ridicule of the *Parah*, and being obliged to reſtore what he may have laid hold of.

This muſt tend to encourage the practice of thieving, which, no doubt, is conſidered in ſuch high eſtimation, becauſe the ſame ſagacity and addreſs neceſſary to give ſucceſs to the thief, qualifies the warrior, in an eminent degree, to ſteal unperceived upon and ſurpriſe his enemy, and thus enſures him victory. So thought the ancient warriors of *Sparta*, who, like the *Kookies* of the preſent day, held in eſtimation the man who could ſteal with ſuperior expertneſs.

The *Kookies*, like all ſavage people, are of a moſt vindictive diſpoſition; blood muſt always be ſhed for blood. If a tiger even kills any of them near a *Parah*, the whole tribe is up in arms, and goes in purſuit of the animal; when, if he is killed, the family of the deceaſed gives a feaſt of his fleſh, in revenge of his having killed their relation: And ſhould the tribe fail to deſtroy the tiger, in this firſt general purſuit of him, the family of the deceaſed muſt ſtill continue the chace; for, until they have killed either this or ſome other tiger, and have given a feaſt of his fleſh, they are in diſgrace in the *Parah*, and not aſſociated with by the reſt of the inhabitants. In like manner, if a tiger deſtroys one of a hunting party, or of a party of warriors on an hoſtile excurſion, neither the one nor the other (whatever their ſucceſs may have been) can return to the *Parah*, without being diſgraced, unleſs they kill the tiger. A more ſtriking inſtance ſtill of this revengeful ſpirit of retaliation is, that, if a man ſhould happen to be killed by an accidental fall from a tree, all his relations aſſemble, and cut it down; and however large it may be, they reduce it to chips,

chips, which they ſcatter in the winds, for having, as they ſay, been the cauſe of the death of their brother. They employ much of their time in the chace, and having no prejudice of caſt (or ſect) to reſtrain them in the choice of their game, no animal comes amiſs to them. An elephant is an immenſe prize for a whole *Parah*. They do not remove their *Parahs* ſo frequently as the *Choomeeas* do their *Chooms*: the *Choomeeas* ſeldom remain longer than two years on the ſame ſpot, whereas the *Kookies* are uſually four or five; and when they migrate, they burn their *Parah*, leſt the *Gyals* ſhould return to it, as they are frequently known to do if the huts are left ſtanding. The *Kookies* never go to a greater diſtance from their old ground than a journey of twelve hours, unleſs compelled to proceed farther, from ſome particular cauſe, ſuch as the fear of an enemy, or the want of a proper ſpot to fix upon.

THEIR great object in ſelecting a place to ſettle on, is natural ſtrength of ſituation, with a ſufficiency of good ground near the *Parah* on which to rear the different grains, roots, and vegetables, they wiſh to cultivate. They cultivate the ground as the *Choomeeas* do; and in this, as in every other domeſtic occupation, the female ſex bears the weight of the labour, and no rank exempts them from it: the wife of the chief, and the wife of his vaſſal, work alike in the ſame field.

A PROPER ſpot being found on the declivity of ſome hill contiguous to the *Parah*, the men cut down the *jungle* upon it in the month of March, and allow it to remain there until ſufficiently decayed to burn freely, when they ſet it on fire, and thus at once perform the double purpoſe of clearing away the rubbiſh, and of manuring the ground with its aſhes. The women now dig ſmall holes, at certain diſtances, in the ſpot ſo cleared, and into each hole they throw a handful of different ſeeds they intend to rear, which are all jumbled

jumbled together in a baſket ſlung over the ſhoulder: the ſeeds are then covered with earth, and left to their fate; when, in due time, according to their various natures, the plants ſpring up, ripen, and are reaped in ſucceſſion: rice, Indian corn, and the muſtard plant, are thus ſeen in the ſame field. Of rice they have a great variety, and two or three kinds peculiar to the hills: one of theſe, the *Chereh*, is uncommonly fine, and has the peculiar quality of affecting, as a laxative, perſons not in the habit of eating it. The other ſorts are called *Beh*, *Deengkroo*, *Roomkee*, *Sepooee*, *Bangſoo*, and *Boulteh*; but it is not exactly aſcertained, whether or not theſe are different ſpecies of grain, or the ſame kind, receiving different names from the ſeaſon of reaping it. The *Beh* is reaped in July, the *Chereh* in Auguſt, the *Deengkroo* in September, the *Roomkee* in October; and in November, the *Sepooee*, *Bangſoo*, and *Boulteh*. They have another ſmall grain, called *Cutchoo*; and a variety of beans, as the *Karaſs*, *Burguddee*, and *Tooraee*. The ſeed of the muſtard plant they eat, but expreſs no oil from it. Of the gourd and cucumber plants they have ſeveral kinds: and tumerick, yams, and tobacco, they cultivate; but the latter they have in ſmall quantity, though very fond of it.

In their foreſts they have abundance of honey, but are ignorant of the method of ſeparating it from the wax of the comb.

Their domeſtic animals are *Gyals*, *Goats*, *Hogs*, *Dogs*, and *Fowls*; and of theſe the *Gyal* is by much the moſt valued, both on account of its milk, and its fleſh. As already mentioned, it is a ſpecies of cow, peculiar to theſe hills, where it is met in its wild ſtate: in ſhape it reſembles the heavy ſtrong make of the wild buffalo, but has much ſhorter horns: its colour is brown, acquiring a lighter ſhade towards the belly, which, as well as the legs, is often white: its milk is nearly as rich as the cream

cream of common cow milk; and its fleſh conſtitutes the firſt luxury at a *Kookie* feaſt, and, except on very extraordinary occaſions, is never given. The goats are larger, and more hairy, than thoſe of the plains. In the other animals there is nothing peculiar. Notwithſtanding that the *Kookies* have ſuch a number of different articles of food, yet a ſcarcity of proviſions frequently prevails among the tribes, when thoſe upon a friendly footing always aſſiſt each other; and whatever may have been thus amicably given, is rigidly repaid, in more favourable times, by the tribe which received it. A ſcarcity may be occaſioned either by the irregularity of the ſeaſon, in a failure or exceſs of the periodical rains; or elſe by the incurſions of enemies, who never fail to lay waſte and deſtroy, if they can, every thing to be found without the *Parah*. And the *Parah* itſelf, in a fatally unguarded hour, is often deſtroyed alſo, when the helpleſs ſurvivors, if any, of ſuch a calamity, are thrown upon the humanity of their neighbouring friends.

In the *Parahs* they cook their victuals in earthen pots of their own manufacture, reſembling thoſe of the *Bengalees*, but much ſtronger and thicker in ſubſtance. The hunter, however, in his excurſions through the foreſts, boils his food in a particular kind of hollow bamboo. From the aſhes of a different ſpecies of the ſame plant, he extracts a ſubſtitute for ſalt, to eat with his victuals; and with equal ſimplicity and readineſs, he kindles his fire, by the friction of one piece of dried bamboo upon another. The *Kookies* have but one wife: they may, however, keep as many concubines as they pleaſe. Adultery may be puniſhed with inſtant death by either of the injured parties, if the guilty are caught by them in the fact; it may otherwiſe be compromiſed by a fine of *Gyals*, as the chief may determine. The frailty of a concubine is always compromiſed in this way, without diſgrace to the parties. Fornication

tion is puniſhed in no other manner, than by obliging the parties to marry, unleſs the man may have uſed violence, in which caſe he is puniſhed, generally, with death, either by the chief, or by the relations of the injured female. Marriage is never conſummated among them before the age of puberty. When a young man has fixed his affections upon a young woman, either of his own or of ſome neighbouring *Parah*, his father viſits her father, and demands her in marriage for his ſon. Her father, on this, inquires what are the merits of the young man to entitle him to her favour, and how many he can afford to entertain at the wedding feaſt; to which the father of the young man replies, that his ſon is a brave warrior, a good hunter, and an expert thief; for that he can produce ſo many heads of the enemies he has ſlain, and of the game he has killed; that in his houſe are ſuch and ſuch ſtolen goods, and that he can feaſt ſo many (mentioning the number) at his marriage. On hearing this, the father of the girl either goes himſelf, or ſends ſome confidential friend to aſcertain the facts, which, if he finds to be as ſtated, he conſents to the marriage; and it is celebrated by a feaſt, given by him to the bridegroom, and all their mutual friends. At night the bride is led by her huſband from her father's houſe to his own, where he next day entertains the company of the preceding day, which is more or leſs numerous, according to the connections and circumſtances of the parties. When a chief marries, the whole *Parah* is entertained by him; and ſhould his bride be from another *Parah*, as often happens, the two *Parahs* feaſt and carouſe with each other alternately. At theſe, and all their feſtivals, there is much drinking of a liquor made of rice, called *Deengkroo*, of which the *Kookies* are very fond. There are two kinds of this liquor; the one, pure and limpid; and the other of a red colour, from an infuſion of the leaf of a particular tree called *Bang-*

mullah, which renders it highly intoxicating. They indulge very freely in the uſe of both kinds, except when they go on hoſtile excurſions: they then rigidly abſtain from them. In January and February they uſually marry; becauſe they have proviſions in the greateſt plenty, and it is their moſt idle time.

When any perſon dies in a *Parah*, the corpſe is conveyed by the relations of the deceaſed, and depoſited upon a ſtage raiſed under a ſhed erected for the purpoſe at ſome diſtance from the dwelling houſe. While it remains there, it is carefully guarded, day and night, from the depredations of dogs and birds, by ſome one of the family; and a regular ſupply of food and drink is daily brought, and laid before it. Should more than one caſualty occur in a family, the ſame ceremony is obſerved with reſpect to each corpſe; and at whatever time of the year perſons may happen to die in the *Parah*, all the bodies muſt be kept in this manner until the 11th of April, called by the *Bengalees*, *Beeſſoo*. On that day all the relations of the deceaſed aſſemble, and convey their remains from the ſheds to different funeral piles prepared for them on a particular ſpot without the *Parah*, where they are burnt; as are alſo the ſeveral ſheds under which the bodies had lain from the period of their deceaſe. After this melancholy ceremony is over, the whole party repairs to the houſe of him in whoſe family the firſt caſualty occurred in that year, and partakes of an entertainment given by him in honour of the dead. On the following day a ſimilar feaſt is given by him in whoſe family the next caſualty of the ſeaſon had happened; and thus the feaſt goes round in ſucceſſion, until one is given for each of the dead.

In this pious preſervation of the dead till a certain day in the year, when only the laſt ſolemn funeral rites

rites can be performed to their remains, there is a ſingular coincidence in the practice of the *Kookies* with that of ſome of the tribes of the North American Indians, as related in BERTRAM's Travels; and it muſt appear a curious fact, that in ſo very particular an inſtance, there ſhould be this ſimilitude in the cuſtoms of two ſavage people placed in ſuch oppoſite parts of the world, where the climate, and other peculiar local circumſtances, are ſo totally different.

THE *Kookies* have an idea of a future ſtate, where they are rewarded or puniſhed according to their merits in this world. They conceive that nothing is more pleaſing to the Deity, or more certainly enſures future happineſs, than deſtroying a number of their enemies. The Supreme Being they conceive to be omnipotent, and the creator of the world, and all that it contains. The term in their language for the Supreme Being, is KHOGEIN POOTTEEANG. They alſo worſhip an inferior Deity, under the name of SHEEM SAUK, to whom they addreſs their prayers as a mediator with the Supreme Being, and as more immediately intereſting himſelf in the concerns of individuals. To the Supreme Being they offer in ſacrifice a *Gyal*, as being their moſt valued animal; while to SHEEM SAUK they ſacrifice a goat only. In every *Parah*, they have a rudely-formed figure of wood of the human ſhape, repreſenting SHEEM SAUK; it is generally placed under a tree, and to it they offer up their prayers before they ſet out on any excurſion or enterpriſe, as the Deity that controuls and directs their actions and deſtiny. Whenever, therefore, they return ſucceſsful, whether from the chace, or the attack of an enemy, they religiouſly place before SHEEM SAUK all the heads of the ſlain, or of their game killed, as expreſſive of their devotion, and to record their exploits. Each warrior has his own par-

ticular pile of heads, and according to the number it conſiſts of, his character as a hunter and warrior is eſtabliſhed in the tribe. Theſe piles are ſacred; and no man dares attempt to filch away his neighbours' fame, by ſtealing from them to add to his own. They likewiſe worſhip the moon, as conceiving it to influence their fortunes in ſome degree. And in every houſe there is a particular poſt conſecrated to the Deity, before which they always place a certain portion of whatever food they are about to eat. In the month of January they have a ſolemn ſacrifice and feſtival in honour of the Deity, when the inhabitants of ſeveral neighbouring *Parahs* (if on friendly terms) often unite, and kill *Gyals*, and all kinds of animals, on which they feaſt, and dance and drink together for ſeveral days. They have no profeſſed miniſters of religion, but each adores the Deity in ſuch manner as he thinks proper. They have no emblem, as of SHEEM SAUK, to repreſent the Supreme Being.

THE *Kookies* having no coins among them, but ſuch as find their way from the plains; for the few neceſſaries they want, they barter their produce with the *Choomeeas*, who are the medium of commerce; and on theſe occaſions the *Choomeeas* are never allowed to enter their *Parahs*, but are obliged to remain at a certain diſtance, whither the articles of exchange are brought: ſuch is their extreme jealouſy of admitting any ſtrangers within their *Parahs*, as already noticed. They frequently viſit a *Mug* chief, commonly known by the name of the *Comlahpore Rajah*, who is ſettled among the hills in the ſouthern parts of this diſtrict, and to whom they make themſelves underſtood from the ſimilarity of language. They can give no account of the country to the eaſtward of their hills; but they have a tradition that it is an open level country, like the plain

plain of *Chittagong*. The *Kookies* are a great terror to the *Bengalees* ſettled on the borders of the jungles in the *Runganeeah* and *Aurungabad* diſtricts; and a particular annoyance to the wood-cutters, whoſe buſineſs leads them far into the foreſts, and whom they have frequently ſurpriſed, and cut off. Whenever an unfortunate event of this nature has occurred, it has always been remarked, that the *Kookies* carry nothing away from the ſlain but their heads, and ſuch ſalt as they may have with them. They ſtand ſo greatly in awe of fire-arms, that the report of a ſingle muſket will put a whole party to flight; on this account the *Rajah* of the *Choomeeas*, who is ſo immediately in their neighbourhood, keeps in his ſervice a number of *Pehluwans*, or men with fire-arms; but, notwithſtanding, his people have been obliged to abandon ſeveral places, by the depredations committed by the *Kookies*. Though the *Rajah* is upon terms of friendſhip with ſome of the tribes, yet, in the courſe of their migrations, theſe are ſucceded by others that he knows nothing of, and of whoſe approach even he is ignorant until his people are cut off; he is, therefore, under the neceſſity of being conſtantly prepared to repel theſe attacks, which, from being always made in the night, it is impoſſible to guard againſt.

THE following is a ſpecimen of the *Kookie* language:

Meepa, . . .	Man.
Noonaoo, . . .	Woman.
Naoo, . . .	A Child.
Meepa Naoot'he, . .	A male Child.
Noonaoot'he, . .	A female Child.
P'ha, ...	Father.
Noo, . . .	Mother.
Chopooee, . . .	Brother.
Chernoo, . . .	Siſter.
P'hoo, . . .	Grandfather.
P'hee . . .	Grandmother.

THEIR numbers are reckoned thus:

Katka, . . .	One.
Neeka, . . .	Two.
Toomka, . . .	Three.
Leeka, . . .	Four.
Rungākā, . . .	Five.
Rooka, . . .	Six.
Sereeka, . . .	Seven.
Rittka, . . .	Eight.
Koaka, . . .	Nine.
Soomka, . . .	Ten.

BY combining the firſt ſyllable of *Soomka* withe very intermediate number, as *Soomkatka*, *Soomneeka*, *Soomtoomka*, and ſo on, they reckon to twenty, which is *Roboka*. The ſame combination now takes place with *Roboka*, the final ſyllable *ka* being ſtruck off; it goes on *Robokātkā*, *Roboneeka*, &c. to thirty, which is expreſſed by *Soomtoomka*, or three tens. Forty is *Soomleeka*, or four tens; fifty, *Soomrungaka*, or five tens; and ſo on to a hundred, which is expreſſed by *Rezāka*. From *Rezāka* the final ſyllable *ka* being ſtruck off, a ſimilar combination, as above, takes place with *Neeka*, *Toomka*, &c. to one thouſand, called *Saungka*. The preceding rule of ſtriking off the final *ka* is obſerved with *Saungka*, and thus go on to hundreds of thouſands, beyond which their ideas of numbers do not extend, as far as could be underſtood from their having no terms to expreſs them.

VII.

ON THE

SANSCRIT AND PRA'CRIT LANGUAGES.

By H. T. Colebrooke, Esq.

IN a treatiſe on rhetorick, compiled for the uſe of Ma'nicya Chandra, *Rájá* of *Tirabhucti*, or *Tirhút*, a brief enumeration of languages uſed by *Hindu* poets, is quoted from two writers on the art of poetry. The following is a literal tranſlation of both paſſages.

"Sanscrĭta *Prácrĭta*, *Paiś áchí*, and *Mágad'hí*, are, in ſhort, the four paths of poetry. The Gods, &c. ſpeak *Sanſcrĭta*; bevevolent genii, *Prácrĭta*; wicked demons, *Paiś áchí*; and men of low tribes, and the reſt, *Mágad'hí*. But ſages deem *Sanſcrĭta* the chief of theſe four languages. It is uſed three ways; in proſe, in verſe, and in a mixture of both."

"Language, again, the virtuous have declared to be fourfold; Sanscrĭta, [or the poliſhed dialect;] *Prácrĭta*, [or the vulgar dialect;] *Apabhranśa*, [or jargon;] and *Miśra*, [or mixed.] *Sanſcrĭta* is the ſpeech of the celeſtials, framed in grammatical inſtitutes: *Prácrĭta* is ſimilar to it, but manifold as a provincial dialect, and otherwiſe; and thoſe languages which are ungrammatical, are ſpoken in their reſpective diſtricts."

The *Paiś áchí* ſeems to be gibberiſh, which dramatic poets make the demons ſpeak when they bring theſe fantaſtic beings on the ſtage. The mixture of languages noticed in the ſecond quotation, is that which is employed in dramas, as is expreſsly ſaid by the ſame author in a ſubſequent verſe. It is not then a compound language, but a mixt dialogue,

in which different perſons of the drama employ different idioms. Both the paſſages above quoted are, therefore, eaſily reconciled. They, in fact, notice only three tongues. 1. *Sanſcrĭt*, a poliſhed dialect, the inflections of which, with all its numerous anomalies, are taught in grammatical inſtitutes. This the dramatic poets put into the mouths of Gods, and of Holy perſonages. 2. *Prâcrĭt*, conſiſting of provincial dialects, which are leſs refined, and have a more imperfect grammar. In dramas it is ſpoken by women, benevolent genii, &c. 3. *Mágad'hí*, or *Apabhranśa*, a jargon deſtitute of regular grammar. It is uſed by the vulgar, and varies in different diſtricts: the poets accordingly introduce into the dialogue of plays, a provincial jargon, ſpoken by the loweſt perſons of the drama.*

The languages of India are all comprehended in theſe three claſſes. The firſt contains *Sanſcrĭt*, a moſt poliſhed tongue, which was gradually refined, until it became fixed in the claſſic writings of many elegant poets, moſt of whom are ſuppoſed to have flouriſhed in the century preceding the Chriſtian æra. It is cultivated by learned *Hindus* throughout India, as the language of ſcience and of literature, and as the repoſitory of their law, civil and religious. It evidently draws its origin (and ſome ſteps of its progreſs may even now be traced) from a primeval tongue,

* *Sanscrĭtą* is the passive participle of a compound verb, formed by prefixing the preposition *sam* to the crude verb *crĭ*, and by interposing the letter *s* when this compound is used in the sense of embellishment. Its literal meaning then is, "adorned:" and when applied to a language, it signifies "polished." *Prácrĭta* is a similar derivative from the same crude verb, with *pra* prefixed: the most common acceptation of this word is "outcast, or man of the lowest class:" as applied to a language, it signifies "vulgar." *Apabhrans'a* is derived from *bhras'*, to fall down; it signifies a word, or dialect, which falls off from correct etymology. Grammarians use the *Sanscrĭta* as signifying "duly formed, or regularly inflected;" and *Apabhrans'a* for false grammar.

tongue, which was gradually refined in various climates, and became *Sanſcrĭt* in India; *Pahlaví* in Perſia; and *Greek* on the ſhores of the Mediterranean. Like other very ancient languages, *Sanſcrĭt* abounds in inflections, which are, however, more anomalous in this than in the other languages here alluded to; and which are even more ſo in the obſolete dialect of the *Védas*, than in the poliſhed ſpeech of the claſſic poets. It has nearly ſhared the fate of all ancient tongues, and is now become almoſt a dead language; but there ſeems no good reaſon for doubting that it was once univerſally ſpoken in India. Its name, and the reputed difficulty of its grammar, have led many perſons to imagine, that it has been refined by the concerted efforts of a few prieſts, who ſet themſelves about inventing a new language; not like all other tongues, by the gradually improved practice of good writers and polite ſpeakers. The exquiſitely refined ſyſtem by which the grammar of *Sanſcrĭt* is taught, has been miſtaken for the refinement of the language itſelf. The rules have been ſuppoſed to be anterior to the practice; but this ſuppoſition is gratuitous. In *Sanſcrĭt*, as in every other known tongue, grammarians have not invented etymology, but have only contrived rules to teach what was already eſtabliſhed by approved practice.

THERE is one peculiarity of *Sanſcrĭt* compoſitions, which may alſo have ſuggeſted the opinion that it could never be a ſpoken language. I allude to what might be termed the euphonical orthography of *Sanſcrĭt*. It conſiſts in extending to ſyntax, the rules for the permutation of letters in etymology. Similar rules for avoiding incompatible ſounds in compound terms exiſt in all languages; this is ſometimes effected by a deviation from orthography in the pronunciation of words; ſometimes by altering one or more letters, to make the ſpelling correſpond with the pronunciation. Theſe rules have been more profoundly

profoundly inveſtigated by *Hindu* grammarians than by thoſe of any other nation, and they have completed a ſyſtem of orthography which may be juſtly termed euphonical. They require all compound terms to be reduced to this ſtandard; and *Sanſcrĭt* authors, it may be obſerved, delight in compounds of inordinate length: the whole ſentence too, or even whole periods, may, at the pleaſure of the author, be combined like the elements of a ſingle word, and good writers generally do ſo. In common ſpeech this could never have been practiſed. None but well known compounds would be uſed by any ſpeaker who wiſhed to be underſtood, and each word would be diſtinctly articulated, independently of the terms which precede and follow it. Such, indeed, is the preſent practice of thoſe who ſtill ſpeak the *Sanſcrĭt* language; and they deliver themſelves with ſuch fluency, as is ſufficient to prove that *Sanſcrĭt* may have been ſpoken in former times with as much facility as the contemporary dialects of the Greek language, or the more modern dialects of the Arabic tongue. I ſhall take occaſion again to allude to this topic, after explaining at large, what are, and by whom were compoſed, thoſe grammatical inſtitutes in which the *Sanſcrĭt* language is framed, according to the author above quoted; or by which (for the meaning is ill conveyed by a literal tranſlation) words are correctly formed and inflected.

PA'N'INI, the father of *Sanſcrĭt* grammar, lived in ſo remote an age, that he ranks among thoſe ancient ſages whoſe fabulous hiſtory occupies a conſpicuous place in the *Puráńas*, or Indian theogonies.* The name is

* Every *Puráná* treats of five ſubjects; the creation of the univerſe, its progreſs, and the renovation of worlds; the genealogy of gods and heroes; chronology, according to a fabulous ſyſtem; and heroick hiſtory, containing the achievements of demi-gods and heroes. Since each *Puráná* contains a cosmogony, with mythological

is a patronymick, indicating his deſcent from *Pahin*; but, according to the *Paurâńica* legends, he was grandſon of DE'VALA, an inſpired legiſlator. Whatever may be the true hiſtory of PA'N'INI, to him the *Sútras*, or ſuccinct aphoriſms of grammar, are attributed by univerſal conſent. His ſyſtem is grounded on a profound inveſtigation of the analogies in both the regular and the anomalous inflections of the *Sanſcrit* language. He has combined thoſe analogies in a very artificial manner, and has thus compreſſed a moſt copious etymology into a very narrow compaſs. His precepts are, indeed, numerous,* but they have been framed with the utmoſt conciſeneſs; and this great brevity is the reſult of very ingenious methods, which have been contrived for this end, and for the purpoſe of aſſiſting the ſtudent's memory. In PA'N'INI's ſyſtem, the mutual relation of all the parts marks that it muſt have been completed by its author: it certainly bears internal evidence of its having been accompliſhed by a ſingle effort; and even the corrections which are needed, cannot be interwoven with the text. It muſt not be hence inferred, that PA'N'INI was unaided by the labours of earlier grammarians: in many of his precepts he cites the authority of his predeceſſors,† ſometimes for a deviation from a general rule, often for a grammatical canon which has univerſal cogency. He has even employed ſome technical terms without defining them, becauſe, as his commentators remark, thoſe terms were already introduced by earlier grammarians.‡ None of the more ancient works,

cal and heroic history, the works which bear that title, may not unaptly be compared to the Grecian Theogonies.

* Not fewer than 3996.

† SA'CALYA, GA'RGYA, CA'S'YAPA, GA'LAVA, SA'CAT'A'YANA, and others.

‡ In a few instances he quotes former grammars to refute them.

works, however, ſeem to be now extant; being ſuperſeded by his, they have probably been diſuſed for ages, are are now perhaps totally loſt.*

A PERFORMANCE ſuch as the *Páṅiníya* grammar, muſt inevitably contain many errors. The taſk of correcting its inaccuracies has been executed by CA'TYA'YANA,† an inſpired ſaint and law giver, whoſe hiſtory, like that of all the Indian ſages, is involved in the impenetrable darkneſs of mythology. His annotations, entitled *Várticas*, reſtrict thoſe among the *Páṅiníya* rules which are too vague, enlarge others which are too limited, and mark numerous exceptions which had eſcaped the notice of PA'N'INI himſelf.

THE amended rules of grammar have been formed into memorial verſes by BHARTRĬ-HARI, whoſe metrical aphoriſms, entitled *Cáricá*, have almoſt equal authority with the precepts of PA'N'INI, and emendations of CA'TYA'YANA. If the popular traditions concerning BHARTRĬ-HARI be well founded, he lived in the century preceding the Chriſtian era;‡ for he is ſuppoſed to be the ſame with the brother of VICRAMADITYA; and the period when this prince reigned at *Ujjayiní*, is determined by the date of the *Samvat* Æra.

THE ſtudied brevity of the *Páṅiníya Sútras* renders them in the higheſt degree obſcure. Even with the

* Definitions of ſome technical terms, together with grammatical axioms, are alſo cited from thoſe ancient works in the commentaries on PA'N'INI. They are inſerted in a compilation entitled *Paribháshá*, which will be ſubſequently noticed. The various ancient grammars of the *Sanſcrĭt* tongue, as enumerated in a memorial verſe, are eight in number, and aſcribed to the following authors; viz. INDRA, CHANDRA, C'AS'A, CRITSNA', PI'SA'LI', S'A'CATA'YANA, PA'N'INI, and AMERA JINE'NDRA.

† This name likewiſe is a patronymick.

‡ A beautiful poem has been compoſed in his name, containing moral reflections, which the poet ſuppoſes him to make on the diſcovery of his wife's infidelity. It conſiſts of either three or four *Sátacas*, or centuries of couplets.

the knowledge of the key to their interpretation, the ſtudent finds them ambiguous. In the application of them when underſtood, he diſcovers many ſeeming contradictions; and, with every exertion of practiſed memory, he muſt experience the utmoſt difficulty in combining rules diſperſed in apparent confuſion through different portions of PA'N'INI's eight lectures. A commentary was therefore indiſpenſably requiſite. Many were compoſed by ancient grammarians to elucidate the text of PA'N'INI. A moſt copious one on the emendations of his rules, was compiled in very ancient times, by an uncertain author. This voluminous work, known by the title of *Mahábhâſhya*, or the Great Commentary, is aſcribed to PATANJALI, a fabulous perſonage, to whom mythology has aſſigned the ſhape of a ſerpent. In this commentary every rule is examined at great length. All poſſible interpretations are propoſed: and the true ſenſe and import of the rule are deduced through a tedious train of argument, in which all foreſeen objections are conſidered and refuted; and the wrong interpretations of the text, with all the arguments which can be invented to ſupport them, are obviated or exploded.

VOLUMINOUS as it is, the *Mahábhâſhya* has not exhauſted the ſubject on which it treats. Its deficiencies have been ſupplied by the annotations of modern grammarians. The moſt celebrated among theſe ſcholiaſts of the *Bhâſhya* is CAIYA'T'A, a learned Caſhmirian. His annotations are almoſt equally copious with the commentary itſelf. Yet they, too, are loaded by numerous gloſſes; among which the old and new *Vivaranás* are moſt eſteemed.

THE difficulty of combining the diſperſed rules of grammar, to inflect any one verb or noun through all its variations, renders further aid neceſſary. This ſeems to have been anciently afforded in vocabularies, one of which exhibited the verbs claſſed in the

the order implied by the ſyſtem of PANINI; the other contained nouns arranged on a ſimilar plan. Both probably cited the precepts which muſt be remembered in conjugating and declining each verb and noun. A catalogue of verbs, claſſed in regular order, but with few references to the rules of etymology, is extant, and is known by the title of *Dhátupáṭa*. It may be conſidered as an appendix to the grammar of PA'N'INI; and ſo may his own treatiſe on the pronunciation of vocal ſounds, and the treatiſe of YASCA on obſolete words, and acceptations peculiar to the *Véda*. A numerous claſs of derivative nouns, to which he has only alluded, have been reduced to rule under the head of *Uńádi*, or the termination *u*, &c. and the precepts, reſpecting the gender of nouns, have been in like manner arranged in *Sútras*, which are formed on the ſame principles with PA'N'INI's rules, and which are conſidered as almoſt equally ancient. Another ſupplement to his grammar is entitled *Gańapáṭa*, and contains liſts of words comprehended in various grammatical rules under the deſignation of ſome ſingle word, with the term "&c." annexed to it. Theſe ſupplements are due to various authors. The ſubject of gender alone has been treated by more than one writer reputed to be inſpired, namely, by CA'TYA'YANA, GÓBHILA, and others.

THESE ſubſidiary parts of the *Páńiníya* grammar do not require a laboured commentary; excepting only the catalogue of verbs, which does need annotation, and which is, in truth, a proper ground-work for a complete review of all the rules of etymology that are applicable to each verb.* The *Vŕittinyáſa*, a very

* The number of verbal roots amounts to 1750 nearly; exclusive of many obſolete words omitted in the *D'hátupáṭa*, but noticed in the *Sútras* as the roots of certain derivatives. The crude verbs, however, are more numerous, because many roots, containing the ſame radical letters, are variouſly conjugated in different ſenſes: the whole number of crude verbs ſeparately noticed in the catalogue

a very celebrated work, is, I believe, a commentary of this ſort.* It is mentioned by MAITRE'YA RACSHITA, the author of the *D'háta pradípa*, as the work chiefly conſulted by him in compiling his brief annotations on the *D'hátupáṭa*. A very voluminous commentary on the catalogue of verbs was compiled under the patronage of SAYAN'A, miniſter of a chieftain named SANGAMA, and is entitled *Mád'haviyá vṛitti*. It thoroughly explains the ſignification and inflection of each verb; but at the ſame time enters largely into ſcholaſtic refinements on general grammar.

SUCH vaſt works as the *Mahábhaſhya*, and its ſcholia, with the voluminous annotations on the catalogue of verbs, are not adapted for general inſtruction: a conciſer commentary muſt have been always requiſite. The beſt that is now extant, is entitled the *Cáśiká vṛitti*, or Commentary compoſed at *Varáṇaśí*. The anonymous author of it, in a ſhort preface, explains his deſign: 'to gather the eſſence of a ſcience diſperſed in the early commentaries, in the *Bháſhya*, in copious dictionaries of verbs and of nouns, and in other works.' He has well fulfilled the taſk which he undertook. His gloſs explains, in perſpicuous language, the meaning and application of each rule. He adds examples, and quotes, in their proper places, the neceſſary emendations from the *Várticas* and *Bháſhya*. Though he never deviates into frivolous diſquiſitions, nor into tedious reaſoning, but expounds the text as ſuccinctly

logue exceeds three thouſand. From each of theſe are deduced many compound verbs, by prefixing one or more prepoſitions to the verbal root. Such compounds often deviate very widely in their ſignification, and ſome even in their inflections, from the radical verb. The derivative verbs again are numerous; ſuch as cauſals, frequentatives, &c. Hence it may be readily perceived how copious this branch of grammar muſt be.

* I have not yet had an opportunity of inſpecting either this or its gloſs. It has been deſcribed to me as a commentary on the *Cáśiká vṛitti*.

ſuccinctly as could conſiſt with perſpicuity, his work is nevertheleſs voluminous; and yet, copious as it is, the commentaries on it, and the annotations on its commentaries, are ſtill more voluminous. Amongſt the moſt celebrated is the *Padamanjarí* of HARADATTA MIŚRA; a grammarian whoſe authority is reſpected almoſt equally with that of the author on whoſe text he comments. The annotators on this again are numerous; but it would be uſeleſs to inſert a long liſt of their names, or of the titles of their works.

EXCELLENT as the *Cáśicá vrítti* undoubtedly is, it partakes of the defects which have been imputed to PA'N'INI's text. Following the ſame order in which the original rules are arranged, it is well adapted to aſſiſt the ſtudent in acquiring a critical knowledge of the *Sanſcrít* tongue. But for one who ſtudies the rudiments of the language, a different arrangement is requiſite, for the ſake of bringing into one view, the rules which muſt be remembered in the inflections of one word, and thoſe which muſt be combined even for a ſingle variation of a ſingle term. Such a grammar has been compiled within a few centuries paſt by RA'MACHANDRA, an eminent grammarian. It is entitled *Pracríyacaumudí*. The rules are PA'N'INI's, and the explanation of them is abridged from the ancient commentaries; but the arrangement is wholly different. It proceeds from the elements of writing to definitions; thence to orthography: it afterwards exhibits the inflections of nouns according to caſe, number, and gender; notices the indeclinables; and proceeds to the uſes of the caſes; it ſubjoins the rules of oppoſition, by which compound terms are formed; the etymology of patronymicks, and other derivatives from nouns, and the reduplication of particles, &c. In the ſecond part, it treats of the conjugation of verbs arranged in ten claſſes: to theſe primitives ſucceed derivative verbs, formed from verbal roots,

or

or from nouns. The rules concerning different voices follow: they are ſucceeded by precepts regarding the uſe of the tenſes; and the work concludes with the etymology of verbal nouns, gerunds, ſupines, and participles. A ſupplement to it contains the anomalies of the dialect, in which the *Véda* is compoſed.

THE outline of PA'N'INI's arrangement is ſimple; but numerous exceptions, and frequent digreſſions, have involved it in much ſeeming confuſion. The two firſt lectures (the firſt ſection eſpecially, which is in a manner the key of the whole grammar) contain definitions; in the three next are collected the affixes, by which verbs and nouns are inflected. Thoſe which appertain to verbs, occupy the third lecture: the fourth and fifth contain ſuch as are affixed to nouns. The remaining three lectures treat of the changes which roots and affixes undergo in ſpecial caſes, or by general rules of orthography, and which are all effected by the addition, or by the ſubſtitution, of one or more elements.* The apparent ſimplicity of the deſign vaniſhes in the perplexity of the ſtructure. The endleſs purſuit of exceptions, and of limitations, ſo disjoins the general precepts, that the reader cannot keep in view their intended connexion, and mutual relation: he wanders in an intricate maze; and the clew of the labyrinth is continually ſlipping from his hands.

THE order in which RA'MACHANDRA has delivered the rules of grammar, is certainly preferable; but the *ſútras* of PA'N'INI thus detached from their context, are wholly unintelligible. Without the commentator's expoſition, they are, indeed, what Sir WILLIAM JONES has ſomewhere termed them, dark as the darkeſt oracle. Even with the aid of a comment, they cannot be fully underſtood, until they are peruſed with the proper context. Notwithſtanding

* Even the expunging of a letter is considered as the substitution of a blank.

this defect, BHA'T'T'O'JI' DICSHITA,* who reviſed the *Camudi*, has, for very ſubſtantial reaſons, adhered to the *Páńiníya ſútras*. That able grammarian has made ſome uſeful changes in the arrangement of the *Pracríya*: he has amended the explanation of the rules, which was in many places incorrect or imperfect: he has remedied many omiſſions; has enlarged the examples; and has noticed the moſt important inſtances where the elder grammarians diſagree, or where claſſical poets have deviated from the ſtrict rules of grammar. This excellent work is entitled *Sidd'hánta Caumudí*. The author has very properly followed the example of RA'MACHANDRA, in excluding all rules that are peculiar to the obſolete dialect of the *Véda*, or which relate to accentuation; for this alſo belongs to the *Véda* alone. He has collected them in an appendix to the *Sidd'hánta Caumudí*; and has ſubjoined, in a ſecond appendix, rules concerning the gender of nouns. The other ſupplements of PA'N'INI's grammar are interwoven by this author with the body of his work.

THE *Hindus* delight in ſcholaſtick diſputation: their grammarians indulge this propenſity as much as their lawyers and their ſophiſts.† BHA'T'T'O'JI' DICSHITA has provided an ample ſtore of controverſy in an argumentative commentary on his own grammar. This work is entitled *Pranía menóramá*. He alſo compoſed a very voluminous commentary on the eight lectures of PA'N'INI, and gave it the title of *S'abda Cauſtubha*. The only portion of it I have yet ſeen, reaches no farther than to the end of the firſt ſection of PA'N'INI's firſt lecture. But this is ſo diffuſive, that, if the whole have been executed on a ſimilar plan, it muſt triple the ponderous volume

* Deſcendants of BHA'T'T'O'JI', in the fifth or ſixth degree, are, I am told, now living at Benares. He muſt have flouriſhed then between one and two centuries ago.

† Many ſeparate treatiſes on different branches of general grammar, are very properly conſidered as appertaining to the ſcience of logick.

lume of the *Mahábhaſhya* itſelf. I have reaſon, however, for doubting that it was ever completed.

THE commentaries on the *Sidd'hánta Caumudí* and *Manóramá*, are very numerous. The moſt celebrated ſhall be here briefly noticed. 1. The *Tatwa bód'hiní* expounds the *Sidd'hánta*: it is the work of INYA'NE'NDRA SARASWATI, an aſcetick, and the pupil of VAMANE'NDRA SWA'MI'. 2. The *Sábdéndu śéc'hara* is another commentary on BHA'T'T'OJI''s grammar. It was compoſed by a ſucceſſor, if not a deſcendant, of that grammarian. An abridgement of it, which is very generally ſtudied, is the work of NA'GE'S'A, ſon of S'IVA BHAT'T'A, and pupil of HARIDÍCSHITA. He was patroniſed, as appears from his preface, by the proprietor of *Srĭngavêra púra*.* Though called an abridgement, this *Laghu Sábdéndu* is a voluminous performance. 3. The *Laghu Sábdaratna* is a commentary on the *Manóramá* of BHA'T'T'O'JÍ DÍCSHITA, by the author's grandſon, HARÍ DÍCSHITA. This work is not improperly termed an abridgement, ſince it is ſhort in compariſon with moſt other commentaries on grammar. A larger performance on the ſame topicks, and with the ſame title of *Sábda ratna*, was compoſed by a profeſſor of this ſchool. 4. BA'LA SARMAN' PA'GON'DIYA, who is either fourth or fifth in ſucceſſion from BHA'T'T'O'JÍ, as profeſſor of grammar at Benares, has written commentaries on the *Cauſtubha*, *Sábda ratna*, and *Sabdéndu śéc'hàra*. His father, BAIDYARAT'HA BHAT'T'A, largely annotated the *Paribháſhéndu śéc'hara* of NA'GÓJÍ BHAT'T'A, which is an argumentative commentary on a collection of grammatical axioms and definitions cited by the gloſſariſts of PA'N'INI. This compilation, entitled *Paribháſhá*, has alſo furniſhed the text for other controverſial performances bearing ſimilar titles.

* A town on the Ganges, marked *Singhore* in Rennel's Maps. It is ſituated above *Illahabad*.

WHILE ſo many commentaries have been written on the *Sidd'hánta Caumudí*, the *Pracriya Caumudí* has not been neglected. The ſcholiaſts of this, too, are numerous. The moſt known is CRĬSHN'A PAND'ITA; and his work has been abridged by his pupil JAYANTA, who has given the title of *Tatwa chandra* to a very excellent compendium.* On the other hand, CRĬSHN'A PAND'ITA has had the fate common to all noted grammarians; ſince his work has employed a hoſt of commentators, who have largely commented on it.

THE *Caumudís*, independently even of their numerous commentaries, have been found too vaſt and intricate for young ſtudents. Abridgements of the *Sidd'hánta Caumudí* have been therefore attempted by ſeveral others, with unequal degrees of ſucceſs. Of three ſuch abridgements, one only ſeems to deſerve preſent notice. It is the *Mad'hya Caumudí*, and is accompanied by a ſimilar compendium of annotations, entitled *Mad'hya Ménoramá*. The name indicates, that it holds a middle place between the diffuſe original, and the jejune abſtracts called *Laghu Caumudí*, &c. It contains ſuch of PA'N'INI's rules as are moſt univerſal, and adds to each a ſhort but perſpicuous expoſition. It omits only the leaſt common exceptions and limitations.

WHEN *Sanſcrĭt* was the language of Indian courts, and was cultivated not only by perſons who devoted themſelves to religion and literature, but alſo by princes, lawyers, ſoldiers, phyſicians, and ſcribes; in ſhort, by the firſt three tribes, and by many claſſes included in the fourth; an eaſy and popular grammar muſt have been needed by perſons who could not waſte the beſt years of their lives in the ſtudy of words. Such grammars muſt always have been in uſe: thoſe, however, which are now ſtudied,

* Finiſhed by him, as appears from a poſtſcript to the book, in the year 1687 of the *Samvat æra*. Though he ſtudied at Benares, he appears to have been born on the banks of the *Tapati*, a river marked *Taptee* in RENNEL's Map.

died, are not, I believe, of very ancient date. The moſt eſteemed is the *Sáraſwata*, together with its commentary, named *Chandricá*. It ſeems to have been formed on one of the *Caumudís*, by tranſlating PAN'I'NI's rules into language that is intelligible, independently of the gloſs, and without the neceſſity of adverting to a different context.

ANOTHER popular grammar, which is in high repute in Bengal, is entitled *Mugd'habód'ha*, and is accompanied by a commentary. It is the work of VÓPADE'VA, and proceeds upon a plan grounded on that of the *Caumudís*; but the author has not been content to tranſlate the rules of PA'N'INI, and to adopt his technical terms: he has, on the contrary, invented new terms, and contrived new abbreviations. The ſame author likewiſe compoſed a metrical catalogue of verbs alphabetically arranged: it is named *Cavicalpadruma*, and is intended as a ſubſtitute for the *D'hátupátà*.

THE chief inconvenience attending VÓPADE'VA's innovation is, that commentaries and ſcholia, written to elucidate poems and works of ſcience, muſt be often unintelligible to thoſe who have ſtudied only his grammar, and that the writings of his ſcholars muſt be equally incomprehenſible (wherever a grammatical ſubject is noticed) to the ſtudents of the *Páninîya*. Accordingly, the *Pandits* of Bengal are cut off, in a manner, from communication on grammatical topics with the learned of other provinces in India. Even etymological dictionaries, ſuch as the commentaries on the metrical vocabularies, which I ſhall next proceed to mention, muſt be unintelligible to them.

IT appears, from the prefaces of many different grammatical treatiſes, that works, entitled *Dhátu* and *Náma páráyaṇa*, were formerly ſtudied. They muſt have comprehended, as their title implies, "the whole of the verbs and nouns" appertaining to the language; and ſince they are mentioned as very voluminous,

luminous, they muſt probably have contained references to all the rules applicable to every ſingle verb and noun. HARADATTA's explanation of the title confirms this notion. But it does not appear that any work is now extant under this title. The *D'hátupáṭa*, with its commentaries, ſupplies the place of the *D'hátupárayaṅa*. A collection of dictionaries, and vocabularies, in like manner, ſupplies the want of the *Náma párayaṅá*. Theſe, then, may be noticed in this place as a branch of grammar.

THE beſt and moſt eſteemed vocabulary is the *Amera cóſha*. Even the bigotry of SANCAR A'CHA'RYA ſpared this, when he proſcribed the other works of AMERA SINHA.* Like moſt other *Sanſcrit* dictionaries,

* AMER-SINH was an eminent poet, and one of the nine gems (for ſo these poets were called) who were the ornament of VICRAMA'DITYA's court. Unfortunately, he held the tenets of a heterodox ſect; and his poems are ſaid to have periſhed in the perſecutions fomented by intolerant philoſophers againſt the perſons and writings of both JAINAS and BAUDD'HAS. The perſecution inſtigated by SANCARA and UDAYAN A'CHA'RYA, were enforced, perhaps, from political motives, by princes of the *Vaiſhn'ava* and *S'aiva* ſects, who compelled the BAUDD'HA monarchs to retire from *Hindustán*, and to content themſelves with their dominions of *Lásat'a* and *Bhót'a*. It would be curious to inveſtigate the date of this important revolution. The preſent conjecture (for it is little more than mere conjecture) is partly founded upon ſome acknowledgements made by *Pandits*, who confeſs that SANCARA and UDAYANA perſecuted the heterodox ſects, and proſcribed their books; and partly on the evidence of the engraved plate found at *Mudgagiri*, and of the inſcription on the pillar found at *Bedál*, (See As. RES. v. 1. p. 123 & 133,) from which it appears, that DE'VAPA'LA DE'VA belonged to the ſect of BUDD'HA, and that he reigned over *Bengal* and *Car'nát'a* as well as *Lásat'* and *Bhót*; and had ſucceſsfully invaded *Cambójа*, after traverſing as a conqueror the *Vind'hya* range of mountains. His deſcendants, as far as the fourth generation, governed a no leſs extenſive empire, as appears from the inſcription on the pillar at *Bedál*. I muſt, however, acknowledge, that this laſt mentioned inſcription does not indicate any attachment to the ſect of BUDD'HA. This may be accounted for, by ſuppoſing that the worſhippers of CRISHN'A, and of RA'MA, were then as cordial to the followers of BUDD'HA, and as they now are towards each other. The king and his miniſter might belong to different ſects.

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tionaries, it is arranged in verſe, to aid the memory. Synonymous words are collected into one or more verſes, and placed in fifteen different chapters, which treat of as many different ſubjects. The ſixteenth contains a few homonymous terms, arranged alphabetically in the Indian manner by the final conſonants. The ſeventeenth chapter is a pretty full catalogue of indeclinables, which European philologiſts would call adverbs, prepoſitions, conjunctions, and interjections; but which *Sanſcrit* grammarians conſider as indeclinable nouns. The laſt chapter of the *Ameracóſh* is a treatiſe on the gender of nouns. Another vocabulary, by the ſame author, is often cited by his commentators under the title of *Amera-málá*.

NUMEROUS commentaries have been written on the *Ameracóſh*. The chief object of them is to explain the derivations of the nouns, and to ſupply the principal deficiencies of the text. *Sanſcrit* etymologiſts ſcarcely acknowledge a ſingle primitive amongſt the nouns. When unable to trace an etymology which may be conſiſtent with the acceptation of the word, they are content to derive it according to grammatical rules, from ſome root to which the word has no affinity in ſenſe. At other times they adopt fanciful etymologies from *Puránas* or from *Tantras*: but, in general, the derivations are accurate and inſtructive. The beſt known among theſe commentaries of the *Amercóſha*, is the *Padra chandricá*, compiled from ſixteen older commentaries, by VRĬHASPATI, ſurnamed MUCUT'A, or,

AMERA is mentioned in an inſcription at *Budd'ha gayá* as the founder of a temple at that place. (As. Res. v. 1. p. 284.) This circumſtance may ſerve to explain why his works have been proſcribed with peculiar inveteracy, as it is acknowledged by many *Pandits* that they have been. He was probably a zealous ſectariſt.

This is, however, by no means certain: and BHA'NUJI' D'ISCHITA, in his commentary on the *Amera cósha*, denies that there is any evidence to prove that the author belonged to the ſect of JAINAS.

at full length, RA'YA MUCUT'A MAN'I. It appears from the incidental mention of the years then expired of aſtronomical eras, that MUCUT'A made this compilation in the 4532d year of the *Cali yug*, which correſponds with A. D. 1430. ACHYUTA JALLACI' has abridged MUCUT'A's commentary, but without acknowledgement, and has given the title of *Vyác'hyá pradípa* to his compendium. On the other hand, BHA'NUJÍ-DÍCSHITA has reviſed the ſame compilation, and has corrected the numerous errors of MUCUT'A, who often derives words from roots that are unknown to the language, or according to rules which have no place in its grammar. BHA'NUJÍ has greatly improved the plan of the work, by inſerting, from other authorities, the various acceptations of words exhibited by AMERA in one or two ſenſes only. This excellent compilation is entitled *Vyách'ya ſud'há*.

THE *Amera cóſha*, as has been already hinted, gives a very incomplete liſt of words that have various acceptations. This defect is well ſupplied by the *Médiní*, a dictionary ſo named from its author, ME'DINICAR. It contains words that bear many ſenſes, arranged in alphabetical order by the final conſonants; and a liſt of homonymous indeclinables is ſubjoined to it. A ſimilar dictionary, compiled by MAHE'S'WARA, and entitled *Viśwa pracáśa*, is much conſulted, though it be very defective, as has been juſtly remarked by ME'DINICAR. It contains, however, a very uſeful appendix on words ſpelt more than one way; and another on letters which are liable to be confounded, ſuch as *v* and *b*; and another again on the gender of nouns. Theſe ſubjects are not ſeparately treated by ME'DINICAR; but he has, on the other hand, ſpecified the genders with great care in the body of the work. The exact age of the *Médiní* is not certainly known; but it is older than MUCUT'A's compilation, ſince it is quoted by this author.

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AMERA's dictionary does not contain more than ten thouſand different words; yet the *Sanſcrĭt* language is very copious. The inſertion of derivatives, that do not at all deviate from their regular and obvious import, has been very properly deemed ſuperfluous. Compound epithets, and other compound terms, in which the *Sanſcrĭt* language is peculiarly rich, are likewiſe omitted; excepting ſuch as are eſpecially appropriated, by a limited acceptation, either as titles of deities, or as names of plants, animals, &c. In fact, compound terms are formed at pleaſure, according to the rules of grammar, and muſt generally be interpreted in ſtrict conformity with thoſe rules. Technical terms, too, are moſtly excluded from general dictionaries, and conſigned to ſeparate nomenclatures. The *Ameracóſh*, then, is leſs defective than might be inferred from the ſmall number of words explained in it. Still, however, it needs a ſupplement. The *Hárávalí* may be uſed as ſuch. It is a vocabulary of uncommon words, compiled by PURUSHÓTTAMA, the author of an etymological work, and alſo of a little collection of monograms, entitled *E'cácſhara*. His *Hárávalí* was compiled by him under the patronage of D'HRĬTA SINHA. It is noticed by ME'DINICAR, and ſeems to be likewiſe anterior to the *Viśwa*.

THE remaining deficiencies of the *Ameracóſh* are ſupplied by conſulting other dictionaries and vocabularies; ſuch as HELA'YND'HA's, VA'CHESPATI's, the *Dharaṅicóſha*, or ſome other. *Sanſcrĭt* dictionaries are, indeed, very numerous. PURUSHÓTTAMA and ME'DINICAR name the *Utpalinĭ*, *Sabdárnáva*, and *Sanſárávárta*, as works conſulted by them. PURUSHÓTTAMA adds the names of VA'CHESPATI, VYA'D'I, and VICRAMA'DITYA; but it is not quite clear whether he mentions them as the authors and patrons of theſe, or of other dictionaries. ME'DINICAR adds a fourth vocabulary, called *Náma-málá*, and with ſimilar obſcurity ſubjoins the celebrated names of BHA'GURI, VARA-

VARARUCHI, SA'S'WATA, BÓPA'LITA, and RANTIDE'VA. He then proceeds to enumerate the dictionaries of AMERA, S'UBHA'NGA, HELA'YND'HA, GÓVERD'HANA, RABHASA PA'LA, and the *Ratnacóſha*; with the vocabularies of RUDRA, DHANANJAYA, and GANGA'D'HARA; as alſo the *Dharaṅicóſha*, *Hárávalì*, *Vrĭhadamara*, *Tricánd'aſéſha*, and *Ratnamálà*. Many of theſe are cited by the commentators on AMERA, and by the ſcholiaſts on different poems. The following are alſo frequently cited; ſome as etymologiſts, the reſt as lexicographers: SWA'MÍ, DURGA, SARVADHARA VA'MANA, CHANDRA, and the authors of the *Vaijayntì Námanid'hána*, *Haima*, *Vrĭhat-nighanti*, *&c.* To this liſt might be added the *Anécárt'ha*, *dwani manjari Nánárt'ha*, and other vocabularies of homonymous terms; the *Dwiructi*, *Bhuriprayóga cóſha*, and other liſts of words ſpelt in more than one way; and the various *Nighantis*, or nomenclators, ſuch as the *Dhanwantari nighanta* and *Rájanighanta*, which contain liſts of the materia medica; and the *Nighanti* of the *Véda*, which explains obſolete words, and unuſual acceptations.*

BEFORE I proceed to mention other languages of India, it may be proper to mention, that the ſchool of *Benares* now uſes the *Sidd'hánta caumudi*, and other works of BHATTÓJI, as the ſame ſchool formerly did the *Cáśicá vrĭtti*. The *Pracriyà caumudì*, with its commentaries, maintains its ground among the learned of *Mit hilà*, or *Tirhút*. In both places, however, and, indeed, throughout India, the *Mahăbhâſhya* continues to be the ſtandard of *Sanſcrĭt* grammar. It is therefore ſtudied by all who are ambitious of acquiring a critical knowledge of the language. The *Haricárica*,

* The *Niructi*, as explained in Sir WILLIAM JONES's Treatise on the Literature of the *Hindus*, belongs to the ſame claſs with the *Nighanti* of the *Véda*: and a ſmall vocabulary, under both theſe titles, is commonly annexed to the *Rĭgvéda*, to complete the ſet of *Upavédas*. There is, however, a much larger work, entitled *Niructi*; and the commentators of it are often cited upon topics of general grammar.

ricáricá, with its commentaries by HE'LA'RA'JA and PUNJARA'JA, was probably in uſe with a ſchool that once flouriſhed at *Ujjayiní*; but it does not ſeem to be now generally ſtudied in any part of India.

THE ſecond claſs of Indian languages comprehends the written dialects which are now uſed in the intercourſe of civil life, and which are cultivated by lettered men. The author of a paſſage already quoted, includes all ſuch dialects under the general denomination of *Prácrit*: but this term is commonly reſtricted to one language, namely, to the *Saraſwatí bála báni*, or the ſpeech of children on the banks of the *Saraſwatí*.* There is reaſon to believe, that ten poliſhed dialects formerly prevailed in as many different civilized nations, who occupied all the fertile provinces of *Hinduſtán* and the *Dekhin*. Evident traces of them ſtill exiſt. They ſhall be noticed in the order in which theſe *Hindu* nations are uſually enumerated.

THE *Sáreſwata* was a nation which occupied the banks of the river *Sáraſwatí*. *Bráhmanas*, who are ſtill diſtinguiſhed by the name of their nation, inhabit chiefly the *Penjáb*, or *Panchanada*, weſt of the river from which they take their appellation. Their original language may have once prevailed through the ſouthern and weſtern parts of *Hinduſtán* Proper, and is probably the idiom to which the name of *Prácrit* is generally appropriated. This has been more cultivated than any other among the dialects which will be here enumerated, and it occupies a principal place in the dialogue of moſt dramas. Many beautiful poems, compoſed wholly in this language, or intermixed with ſtanzas of pure *Sanſcrit*, have perpetuated the memory of it; though, perhaps, it have long ceaſed to be a vernacular tongue. Grammars have been compiled for the purpoſe of teaching this language and its proſody, and ſeveral treatiſes

* The term will bear a different interpretation: but this ſeems to be the moſt probable explanation of it. The other (youthful ſpeech of Saraswati) is generally received.

treatiſes of rhetorick have been written to illuſtrate its beauties. The *Prácrĭta manóramà*, and *Prácrĭta Pingala*, are inſtances of the one; and the *Saraſwatí Canṭábharaṅa* of BHÓJADE'VA, may be named as an example of the other; although both *Sanſcrĭt* and *Prácrit* idioms furniſh the examples with which that author elucidates his precepts. For the character of the *Prácrit* language, I muſt refer the reader to Sir WILLIAM JONES's remarks in his preface to the tranſlation of the Fatal Ring.

THE *Cányacubjas* poſſeſſed a great empire, the metropolis of which was the ancient city of *Cányacubja*, or *Canój*. Theirs ſeems to be the language which forms the ground-work of modern *Hinduſtánì*, and which is known by the appellation of *Hindí*, or *Hindeví*. Two dialects of it may be eaſily diſtinguiſhed; one more refined, the other leſs ſo. To this laſt the name of *Hindí* is ſometimes reſtricted, while the other is often confounded with *Prácrit*. Numerous poems have been compoſed in both dialects, not only before the *Hinduſtánì* was ingrafted on the *Hindí* by a large intermixture of Perſian, but alſo in very modern times, by *Muhammedan* as well as *Hindu* poets. *Dóhrás*, or detached couplets, and *Cabits*, or ſtanzas, in the *Hindeví*, may be found among the works of *Muſlemán* authors; it will be ſufficient to inſtance thoſe of MELIC MUHAMMED JAISÍ, MUHAMMED AFZEL, and AMÍRKHA'N ANJA'M. Moſt poems in this dialect are, however, the excluſive production of *Hindu* poets.* On examining

* Among the most admired specimens of *Hindí* poetry, the seven hundred couplets of PIHA'RI'LA'L, and the amatory verses of SU'NDER, and of MATIRA'M, are conspicuous. But their dialect is not pure *Hinderi*, since they sometimes borrow from the Persian language. SU'NDER wrote his poems in the reign of SHA'HJEHA'N, and seems to have been patronized by that prince, whom he praises in his preface. BIHA'RI'LA'L flourished at the court of *Ambhér*, towards the beginning of the sixteenth century of the Christian era. His poems were arranged in their present order for the use of the unfortunate prince A'ZEM

ing them, the affinity of *Hindí* with the *Sanſcrĭt* language is peculiarly ſtriking; and no perſon acquainted with both, can heſitate in affirming, that *Hindí* is chiefly borrowed from *Sanſcrĭt*. Many words of which the etymology ſhows them to be the pureſt *Sanſcrĭt*, are received unaltered; many more undergo no change, but that of making the final vowel ſilent: a ſtill greater number exhibits no other difference than what ariſes from the uniform permutation of certain letters: the reſt, too, with comparatively few exceptions, may be eaſily traced to a *Sanſcrĭt* origin. That this is the root from which *Hindí* has ſprung, (not *Hindí* the dialect, whence *Sanſcrĭt* has been refined,) may be proved by etymology, the analogy of which is loſt in *Hindí*, and preſerved in *Sanſcrĭt*. A few examples will render this evident.

CRÍYA' ſignifies action, and *Carma*, act, both of which are regularly derived from the root *Crĭ*, to do. They have been adopted into *Hinduſtánì*, with many other regular derivatives of the ſame root; (ſuch, for example, as *Caraña*, [contracted into *Carnà*,] the act of doing; *Cartá*, the agent; *Cárañ*, cauſe, or the means, of doing; *Cárya*, [*Cárj*, *Cáj*,] the thing to be done, and the intent or purpoſe of the action.) But I ſelect theſe two inſtances, becauſe both words are adopted into *Hinduſtánì* in two ſeveral modes. Thus *Crĭá* ſignifies action; and *Cirĭá* expreſſes one metaphorical ſenſe of the ſame *Sanſcrĭt* word, viz. oath, or ordeal. Again, *Cirĭá-caram* ſignifies funeral rites; but *Cám* is the moſt uſual form in which the *Sanſcrĭt Carma* is exhibited in the *Hinduſtánì*; and it thus aſſumes the ſame form with *Cám*, deſire, a very different word taken from the *Sanſcrĭt* derivative of the root *Cam*, to ſeek: here then, *Hinduſtánì* confounds

A'ZEM SHA'H, and the modern edition is therefore called *Azemshahi*. The old edition has been elegantly translated into *Sanscrit* verse, by HERIPRESA'DA' PANDITA, under the patronage of CUR'T SIN'H, when *Raja* of *Benares*.

ſounds two very different words in one inſtance, and makes two words out of one in the other inſtance.

SAT literally ſignifies exiſtent; it is employed in the acceptation of truth: *Satya*, a regular derivative from it, ſignifies true; or, employed ſubſtantively, truth. The correſpondent *Hindí* word, *ſach*, is corrupted from the *Sanſcrĭt ſatya*, by neglecting the final vowel, by ſubſtituting *j* for *y*, according to the genius of the *Hindevì* dialect, and by transforming the harſh combination *tj* into the ſofter ſound of *ch*. Here then is obviouſly traced the identity of the *Hinduſtánì ſach*, and *Bengálì ſhótyo*, which are only the ſame *Sanſcrĭt* word *ſatya* variouſly pronounced.

YUVAN ſignifies young, and *yauvana*, youth: the firſt makes *Yuvá* in the nominative caſe: this is adopted into *Hinduſtánì* with the uſual permutation of conſonants, and becomes *Jubá*, as *Yauvana* is transformed into *Jóban*. The ſame word has been leſs corrupted in Perſian and Latin, where it ſtands *Juwán* and *Juvenis*. In many inflections, the root of *Yuvan* is contracted into *Yún;* the poſſeſſive caſe, for example, forms in the three numbers, *Yúnas*, *Yunós*, *Yúnám:* here, then, we trace the origin of the Latin comparative *Junior:* and I cannot heſitate in referring to theſe *Sanſcrĭt* roots, the Welſh *Jevangk*, and Armorican *Jovank*, as well as the Saxon *Yeong*, and finally, the Engliſh *Young*. This analogy, which ſeems evident through the medium of the *Sanſcrĭt* language, is wholly obſcured in *Hinduſtánì*.

THESE examples might be eaſily multiplied, but unprofitably, I fear; for, after proving that nine-tenths of the *Hindí* dialect may be traced back to the *Sanſcrĭt* idiom, there yet remains the difficulty of accounting for the remaining tenth, which is, perhaps, the baſis of the *Hindí* language. Sir WILLIAM JONES thought it ſo, and he thence inferred, that the pure *Hindí* was primeval in Upper India, into which the *Sanſcrĭt* was introduced by conque-

rors

rots from other kingdoms in ſome very remote age.* This opinion I do not mean to controvert: I only contend, that where ſimilar words are found in both languages, the *Hindí* has borrowed from *Sanſcrít*, rather than the *Sanſcrít* from *Hindí*. It may be remarked too, that in moſt countries the progreſs has been from languages rich in inflections, to dialects ſimple in their ſtructure. In modern idioms, auxiliary verbs, and appendant particles, ſupply the place of numerous inflections of the root: it may, for this reaſon, be doubted, whether the preſent ſtructure of the *Hindí* tongue be not a modern refinement. But the queſtion which has been here hinted, rather than diſcuſſed, can be decided only by a careful examination of the oldeſt compoſitions that are now extant in the *Hindí* dialect. Until ſome perſon execute this taſk, a doubt muſt remain, whether the ground-work of *Hindí*, and conſequently of *Hinduſtáni*, be wholly diſtinct from that of *Sanſcrít*.

On the ſubject of the modern dialect of Upper India, I with pleaſure refer to the works of *a very ingenious member of this Society*, Mr. Gilchrist, whoſe labours have now made it eaſy to acquire the knowledge of an elegant language, which is uſed in every part of *Hinduſtán* and the *Dekhin*; which is the common vehicle of colloquial intercourſe among all well-educated natives, and among the illiterate alſo in many provinces of India, and which is almoſt every where intelligible to ſome among the inhabitants of every village. The dialects, which will be next noticed, are of more limited uſe.

Gaura,† or, as it is commonly called, *Bengalah*, or *Bengálì*, is the language ſpoken in the provinces, of

* Third Anniverſary Diſcourſe.

† It is neceſſary to remark, that although *Gaura* be the name of *Bengal*, yet the *Bráhmanas* who bear that appellation, are not inhabitants of *Bengal*, but of *Hinduſtán* Proper. They reside chiefly in the *Suba* of *Delhi*; while the *Bráhmanas* of Bengal are avowed colo-

nists

of which the ancient city of *Gaur* was once the capital: it ſtill prevails in all the provinces of Bengal, excepting, perhaps, ſome frontier diſtricts, but is ſaid to be ſpoken in its greateſt purity in the eaſtern parts only; and, as there ſpoken, contains few words which are not evidently derived from *Sanſcrĭt*. This dialect has not been neglected by learned men. Many *Sanſcrĭt* poems have been tranſlated, and ſome original poems have been compoſed in it: learned *Hindus* in Bengal ſpeak it almoſt excluſively: verbal inſtruction in ſciences is communicated through this medium; and even public diſputations are conducted in this dialect. Inſtead of writing it in the *Dévanágarì*, as the *Prácrit* and *Hindevì* are written,* the inhabitants of Bengal have adopted a peculiar character, which is nothing elſe but *Déva-nágarí*, diſformed for the ſake of expeditious writing. Even the learned amongſt them employ this character for the *Sanſcrĭt* language, the pronunciation of which, too, they in like manner degrade to the *Bengálí* ſtandard. The labours of Mr. HALHED and Mr. FORSTER, have already rendered a knowledge of the *Bengálí* dialect acceſſible; and Mr. FORSTER's further exertions will ſtill more facilitate the acquiſition of a language, which cannot but be deemed greatly uſeful, ſince it prevails throughout the richeſt and moſt valuable portion of the Britiſh poſſeſſions in India.

MAIT'HILA

niſts from *Canój*. It is difficult to account for this contradiction. The *Gaura Bráhmanas* alledge a tradition, that their ancestors migrated in the days of the *Pándavas*, at the commencement of the preſent *Cali Yuga*. Though no plauſible conjecture can be founded on this tradition, yet I am induced to retract a conjecture formerly hazarded by me, that the *Gar* of our maps was the original country of the *Gaura* prieſts.

* *Prácrit* and *Hindí* books are commonly written in the *Dévanágarì*; but a corrupt writing, called *Nágarí*, is used by *Hindus* in all common tranſactions where *Hindí* is employed by them; and a ſtill more corrupted one, wherein vowels are for the moſt part omitted, is employed

MAIT'HILA, or *Tirhutíyà*, is the language uſed in *Mit'hilà*, that is, in the *Sircár* of *Tirhút*, and in ſome adjoining diſtricts, limited however by the rivers *Cuſí (Cauſici,)* and *Gandhac (Gandhací,)* and by the mountains of *Népál:* it has great affinity with *Bengâlí;* and the character in which it is written differs little from that which is employed throughout Bengal. In *Tirhút*, too, the learned write *Sanſcrĭt* in the *Tirhutíya* character, and pronounce it after their own inelegant manner. As the dialect of *Mit'hilà* has no extenſive uſe, and does not appear to have been at any time cultivated by elegant poets, it is unneceſſary to notice it further in this place.

UTCALA, or *O'd'radéśa*, is co-extenſive with the *Subá* of *O'réſá*, extending from *Médinípúr* to *Mánacapattana*, and from the ſea to *Sammall-púr*. The language of this province, and the character in which it is written, are both called *Uríya*. So far as a judgment can be formed from imperfect ſpecimens of this language, it contains many *Sanſcrĭt* words variouſly corrupted, with ſome Perſian and Arabick terms borrowed through the medium of *Hinduſtánì*, and with others of doubtful origin. The letters are evidently taken from the *Dévanágarí;* and the *Bráhmens* of this province uſe the *Uríya* character in writing the *Sanſcrĭt* language: its deviations from the *Dévanágarí* may be explained, from the practice of writing on palm leaves with an iron ſtyle, or on paper with a pen cut from a porcupine's quill. It differs in this reſpect from the hand-writing of northern tribes, and is analogous to that of the ſouthern inhabitants of the peninſula.

employed by bankers, and others, in mercantile transactions. I must here confeſs, that I can give no ſatisfactory explanation of the term. The common etymology of *Nágarí* is unſatisfactory; unleſs *Nagara* be taken as the name of ſome particular place emphatically called the City.

THE five *Hindu* nations, whoſe peculiar dialects have been thus briefly noticed, occupy the northern and eaſtern portions of India; they are denominated the five *Gaurs*. The reſt, called the five *Drâvirs*, inhabit the ſouthern and weſtern parts of the peninſula. Some *Pandits*, indeed, exclude *Car'nâta*, and ſubſtitute *Câſhmîra*; but others, with more propriety, omit the *Cáſhmirian* tribe; and, by adding the *Cánaras* to the liſt of *Drávirs*, avoid the inconſiſtency of placing a northern tribe among ſouthern nations. There is reaſon, too, for doubting whether *Cáſhmîra* be occupied by a diſtinct nation, and whether the inhabitants of it be not rather a tribe of *Cányacubjas*.

DRA'VIRA is the country which terminates the peninſula of India. Its northern limits appear to lie between the twelfth and thirteenth degrees of north latitude. The language of the province is the *Támel*, to which Europeans have given the name of *Malabar*,* from *Malay-wár*, a province of *Drávira*. They have ſimilarly corrupted the true name of the dialect into Tamul, Tamulic, and Tamulian:† but the word, as pronounced by the natives, is *Támla*, or *Támalah*; and this ſeems to indicate a derivation from *Támra*, or *Támraparn'í*, a river of note, which waters the ſouthern *Máthura*, ſituated within the limits of *Drávir*. The provincial dialect is written in a character which is greatly corrupted from the parent *Dévanágarí*, but which nevertheleſs is uſed by the *Brähmens* of *Drávir* in writing the *Sanſcrît* language. After carefully inſpecting a grammar publiſhed by Mr. DRUMMOND at Bombay, and a dictionary by miſſionaries

* A learned *Bráhmen* of *Drávira* poſitively aſſures me, that the dialect of Malabar, though confounded by Europeans with the *Tamel*, is different from it, and is not the language to which Europeans have allotted that appellation.

† The Romiſh and Proteſtant miſſionaries, who have publiſhed dictionaries and grammars of this dialect, refer to another language, which they denominate *Grandam*, and *Grandonicum*. It appears that *Sanſcrît* is meant; and the term thus corrupted by them is *Grant'ha*, a volume or book.

miſſionaries at Madras, I can venture to pronounce, that the *Támla* contains many *Sanſcrĭt* words, either unaltered, or little changed, with others more corrupted, and a ſtill greater number of doubtful origin.

THE *Mahárâſhtra*, or *Mahrátta*, is the language of a nation which has in the preſent century greatly enlarged its ancient limits. If any inference may be drawn from the name of the character in which the language is written, the country occupied by this people was formerly called *Múru*;* for the peculiar corruption of the *Dévanágarì*, which is employed by the *Mahárâſhtras* in common tranſactions, is denominated by them *Múr*. Their books, it muſt be remarked, are commonly written in *Dêvanágarì*. The *Mahrátta* nation was formerly confined to a mountainous tract, ſituated ſouth of the river *Nermada*, and extending to the province of *Cócán*. Their language is now more widely ſpread, but is not yet become the vernacular dialect of provinces ſituated far beyond the ancient bounds of their country. Like other Indian tongues, it contains much pure *Sanſcrĭt*, and more corruptions of that language, intermixed with words borrowed from Perſian and Arabick, and with others derived from an unknown ſource. If the bards of *Múru* were once famous, their ſuppoſed ſucceſſors, though leſs celebrated, are not leſs diligent. The *Mahráttas* poſſeſs many poems in their own dialect, either tranſlated from the *Sanſcrĭt*, or original compoſitions in honour of CRĬSHNA', RAMA', and other deified heroes. Treatiſes in proſe, too, on ſubjects of logick and of philoſophy, have been compoſed in the *Mahrátta* dialect.

CARNA'T'A, or *Cárnara*, is the ancient language of *Carnát'aca*, a province which has given name to diſtricts on both coaſts of the peninſula. This dialect

* Mentioned in the royal grant preſerved at a famous temple in *Carnát'a*. See As. Res. v. III. *p.* 48. However, the *Mahrattas* themſelves affirm, that the *Múru* character was introduced amongſt them from the island of *Silán*.

lect ſtill prevails in the intermediate mountainous tract, but ſeems to be ſuperſeded by other provincial tongues on the eaſtern coaſt. A peculiar character, formed from the *Dévanágarì*, but, like the *Támla*, much corrupted from it, through the practice of writing on palm-leaves with an iron ſtyle, is called by the ſame name with the language of *Carńâ'tic*. *Bráhmens* of this tribe have aſſured me, that the language bears the ſame affinity to *Sanſcrĭt* as other dialects of the *Dacſhin*. I can affirm, too, from their converſation, that the *Cánaras*, like moſt other ſouthern tribes, have not followed the ill example of Bengal, and the provinces adjacent to it, in pronouncing the *Sanſcrĭt* language in the ſame inelegant manner with their own provincial dialects.

Tailanga, *Télingah*, or *Tilanga*, is at once the name of a nation, of its language, and of the character in which that language is written. Though the province of *Telingâna* alone retain the name in publiſhed maps of India, yet the adjacent provinces on either bank of *Crĭſhna* and *Gódáverí*, and thoſe ſituated on the north-eaſtern coaſt of the peninſula, are undoubtedly comprehended within the ancient limits of *Tilanga*, and are inhabited chiefly by people of this tribe. The language, too, is widely ſpread: and many circumſtances indicate that the *Tailangas* formerly occupied a very extenſive tract, in which they ſtill conſtitute the principal part of the population. The character in which they write their own language is taken from *Dévanágarì*, and the *Tailanga Bráhmens* employ it in writing the *Sanſcrĭt* tongue, from which the *Tailanga* idiom is ſaid to have borrowed more largely than other dialects uſed in the ſouth of India. This language appears to have been cultivated by poets, if not by proſe writers; for the *Tailangas* poſſeſs many compoſitions in their own provincial dialect, ſome of which are ſaid to record the ancient hiſtory of the country.

The

THE province of *Gúrjara** does not appear to have been at any time much more extenſive than the modern *Guzrát*, although *Bráhmanas*, diſtinguiſhed by the name of that country, be now ſpread over the adjoining provinces on both ſides of the *Nermadá*. This tribe uſes a language denominated from their own appellation, but very nearly allied to the *Hindí* tongue, while the character in which it is written conforms almoſt exactly with vulgar *Nágarí*. Conſidering the ſituation of their country, and the analogy of language and writing, I cannot heſitate in thinking, that the *Gurjaras* ſhould be conſidered as the fifth northern nation of India, and the *U'ríyas* ſhould be ranked among the tribes of the *Dacſhin*.

BRIEF and imperfect as is this account of the *Prácrits* of India, I muſt be ſtill more conciſe in ſpeaking of the languages denominated *Mágad'hi* and *Apabhranſa*, in the paſſages quoted at the beginning of this eſſay. Under theſe names are comprehended all thoſe dialects which, together with the *Prácrits* above noticed, are generally known by the common appellation of *Bháſhá*, or ſpeech. This term, as employed by all philologiſts from PA'N'INI down to the preſent profeſſors of grammar, does, indeed, ſignify the popular dialect of *Sanſcrit*, in contradiſtinction to the obſolete dialect of the *Véda*; but in common acceptation, *Bhákhá* (for ſo the word is pronounced on the banks of the Ganges) denotes any of the modern vernacular dialects of India, eſpecially ſuch as are corrupted from the *Sanſcrit*: theſe are very numerous. After excluding mountaineers, who are probably aborigines of India, and whoſe languages have certainly no affinity with *Sanſcrit*, there yet remain in the mountains and iſlands contiguous to India, many tribes that ſeem to be degenerate *Hindus*;

* The limits of *Gúrjara*, as here indicated, are too narrow. It ſeems to have been co-extenſive with the ancient rather than the modern *Guzrát*, and to have included the whole, or the greateſt part, of Candeſh and Malwa.

they have certainly retained ſome traces of the language and writing which their anceſtors had been taught to employ.

WITHOUT paſſing the limits of *Hinduſtán*, it would be eaſy to collect a copious liſt of different dialects in the various provinces which are inhabited by the ten principal *Hindu* nations. The extenſive region which is nearly defined by the banks of the *Saraſwatí* and *Gangá* on the north, and which is ſtrictly limited by the ſhores of the eaſtern and weſtern ſeas towards the ſouth, contains fifty-ſeven provinces according to ſome liſts, and eighty-four according to others. Each of theſe provinces has its peculiar dialect, which appears, however, in moſt inſtances, to be a variety only of ſome one among the ten principal idioms. Thus *Hinduſtání*, which ſeems to be the lineal deſcendant of the *Cányacubja*, compriſes numerous dialects from the *Orduz-ban*, or language of the royal camp and court, to the barbarous jargon which reciprocal miſtakes have introduced among European gentlemen and their native ſervants. The ſame tongue, under its more appropriate denomination of *Hindí*, comprehends many dialects ſtrictly local and provincial. They differ in the proportion of Arabick, Perſian, and *Sanſcrit*, either pure or ſlightly corrupted, which they contain; and ſome ſhades of difference may be alſo found in the pronunciation, and even in the baſis of each dialect.

NOT being ſufficiently converſant with all theſe idioms, I ſhall only mention two, which are well known, becauſe lyric poets have employed them in ſongs, that are ſtill the delight of natives of all ranks. I allude to the *Penjábí*, and to the *Brij-bhákhá*. The firſt is the language of *Panchanada*, or *Penjáb*, a province watered by the five celebrated rivers which fall into the *Sind'hu*. The ſongs entitled *Khéál's* and *Teppas*, which are no doubt familiar to all who have a taſte for the vocal muſic of India, are compoſed

almoſt

almoſt excluſively in this dialect; as the *Dhurpeds* and regular *Rags* are in *Hindí*, and *Rékhtah*,* in the language of the court of *Hinduſtán*.

THE *Brij-bhákhá*, or *Vraja-bháſhá*, is the dialect ſuppoſed to have been anciently ſpoken among the peaſants in the neighbourhood of *Mat'hura*. It derives its name from the cowpens *(Vraja)* and dairies in the foreſt of *Vrindá*, where CRISHNA was educated among the wives and daughters of the cow-herds. His amorous adventures with RA'D'HA' and the *Gópís*, furniſh the ſubject of many favourite ſongs in this dialect. It is ſtill ſpoken with much purity throughout a great part of the *Antarbéd*, or *Dóáb*, and in ſome diſtricts on the oppoſite banks of the *Yamunà* and *Gangá*.

To theſe curſory obſervations might be fitly added a ſpecimen of each language, and of the character in which it is written, together with a liſt of the moſt common terms in the various dialects of India, compared with words of ſimilar ſound and import in the ancient languages of Europe. I have, indeed, made collections for this purpoſe; but the inſertion of a copious liſt would exceed the limits of a deſultory eſſay. For this reaſon, and becauſe the collection is yet incomplete, I ſuppreſs it; and ſhall here cloſe the preſent eſſay abruptly, with the intention of reſuming the ſubject, ſhould the further proſecution of theſe enquiries at any future time enable me to furniſh the information called for by this Society, concerning the number of *Hinduwí* dialects, and the countries where they are ſpoken.

* The author of the *Teſcareh Shúárá Hind* explains *Rékhtah* as ſignifying any poetry compoſed in the language of the royal court of *Hindustán*, but in the ſtyle and metre of Perſian poetry.

VIII.

ON THE

Religious Ceremonies of the HINDUS, *and of the* BRA'MENS *eſpecially.*

BY H. T. COLEBROOKE, ESQ.

ESSAY II.

A FORMER eſſay on this ſubject* deſcribed the daily ablutions performed with prayers and acts of religion by every *Bráhmen.* His next daily duty is the performance of the five great ſacraments. The firſt, conſiſting in the ſtudy of the *Véda*, has been already noticed; the ſacraments of the manes, of deities, and of ſpirits, ſlightly touched upon in the firſt eſſay, will be made the ſubject of the preſent one; and the hoſpitable reception of gueſts will be followed in the next, by a deſcription of the various ceremonies which muſt be celebrated at different periods from the birth to the marriage of a *Hindu.*

THE ſacrament of deities conſiſts in oblations to fire, with prayers addreſſed to various divinities; and it is excluſive of the offerings of perfumes and bloſſoms before idols. It does not fall within my preſent plan to deſcribe the manner in which the ſeveral ſects of *Hindus*† adore their gods, or the images of them; and I ſhall therefore reſtrict myſelf to explain the oblations to fire, and then proceed to deſcribe funeral rites and commemorative obſequies, together with the daily offerings of food and water to the manes of anceſtors.

I am

* Aſiatic Researches, vol. v. p. 345.
† See note A.

I AM guided by the author now before me* in premiſing the ceremony of conſecrating the fire, and of hallowing the ſacrificial implements; "becauſe this ceremony is, as it were, the ground-work of all religious acts."

FIRST, the prieſt ſmears with cow-dung a level piece of ground four cubits ſquare, free from all impurities, and ſheltered by a ſhed. Having bathed and ſipped water, he ſits down with his face towards the eaſt, and places a veſſel of water with *cuśa* graſs† on his left; then dropping his right knee, and reſting on the ſpan of his left hand, he draws with a root of *cuśa* graſs a line one ſpan, or twelve fingers long, and directed towards the eaſt. From the neareſt extremity of this line, he draws another at right angles to it, twenty-one fingers long, and directed towards the north. Upon this line he draws three others, parallel to the firſt, equal to it in length, and diſtant ſeven fingers from each other. The firſt line is really, or figuratively, made a yellow line, and is ſacred to the earth; the ſecond is red, and ſacred to fire; the third black, and ſacred to BRAHMA', the creator; the fourth blue, and ſacred to INDRA, the regent of the firmament; the fifth white, and ſacred to SÓMA. He next gathers up the duſt from the edges of theſe lines, and throws it away towards the north-eaſt, ſaying, "What was [*herein*] bad,

* In the former eſſay, my chief guide was HELA'YUD'HA, who has given very perſpicuous explanations of the *mantras* (or prayers used at religious ceremonies) in ſeveral treatiſes, particularly in one entitled *Bráhmaṇá-ſervaſwa*. In the preſent eſſay, I likewiſe uſe a ritual compoſed by BHAVADE'VA for the uſe of *Sámavédi* prieſts, and a commentary on the *mantras* by GUN'A VISH'NU, as alſo the *A'chárachandricá*, (a treatiſe on religious ceremonies obſerved by *Sudras*, but including many of thoſe performed by other claſſes,) and the *Achárádersh'á*, a treatiſe on daily duties.

† Poa Cynoſuroides. KOENIG. On the new moon of *Bhádra*, a ſufficient quantity of this ſort of graſs is provided for uſe during the whole year.

bad, is caſt away:" and he concludes by ſprinkling water on the ſeveral lines.

HAVING thus prepared the ground for the reception of the ſacrificial fire, he takes a lighted ember out of the covered veſſel which contains the fire, and throws it away, ſaying, "I diſmiſs far away carnivorous fire, may it go to the realm of YAMA, bearing ſin [*hence.*]" He then places the fire before him, ſaying, "Earth! Sky! Heaven!" and adding, "this other [*harmleſs*] fire alone remains here; well knowing [*its office,*] may it convey my oblation to the Gods." He then denominates the fire according to the purpoſe for which he prepares it, ſaying, "Fire! thou art named ſo and ſo;" and he concludes this part of the ceremony by ſilently burning a log of wood, one ſpan long, and ſmeared with clarified butter.

He next proceeds to place the *Brahmá*, or ſuperintending prieſt. Upon very ſolemn occaſions, a learned *Brahmáńa* does actually diſcharge the functions of ſuperintending prieſt; but, in general, a bundle containing fifty blades of *cuśa* graſs is placed to repreſent the *Brahmá*. The officiating prieſt takes up the veſſel of water, and walks round the fire, keeping his right ſide turned towards it: he then pours water near it, directing the ſtream towards the eaſt; he ſpreads *cuśa* graſs thereon; and, croſſing his right knee over his left without ſitting down, he takes up a ſingle blade of graſs between the thumb and ring finger of his left hand, and throws it away towards the ſouth-weſt corner of the ſhed, ſaying, "What was herein bad, is caſt away." Next, touching the water, reſting the ſole of his right foot on his left ankle, and ſprinkling the graſs with water, he places the *Brahmá* on it, ſaying, "Sit on [*this*] ſeat until [*thy*] fee [*be paid thee.*]" The officiating prieſt then returns by the ſame road by which he went round the fire; and ſitting down again with

with his face towards the eaſt, names the earth inaudibly.

If any profane word have been ſpoken during the preceding ceremony, atonement muſt now be made by pronouncing this text: "Thrice did Vishn'u ſtep, and at three ſtrides traverſed the univerſe: happily was his foot placed on the duſty [*earth*]." The meaning is, ſince the earth has been purified by the contact of Vishnu's foot, may ſhe (the earth ſo purified) atone for any profane word ſpoken during this ceremony.

If it be intended to make oblations of rice mixed with milk, curds and butter, this too is the proper time for mixing them; and the prieſt afterwards proceeds to name the earth in the following prayer, which he pronounces with a downcaſt look, reſting both hands on the ground: "We adore this earth; "this auſpicious and moſt excellent earth: Do "thou, O fire! reſiſt [*our*] enemies. Thou doſt "take [*on thee*] the power [*and office*] of other "[*deities.*]"

With blades of *cuśa* graſs held in his right hand, he muſt next ſtrew leaves of the ſame graſs on three ſides of the fire, arranging them regularly, ſo that the tip of one row ſhall cover the roots of the other. He begins with the eaſtern ſide, and at three times ſtrews graſs there, to cover the whole ſpace from north to ſouth; and in like manner diſtributes graſs on the ſouthern and weſtern ſides. He then bleſſes the ten regions of ſpace; and riſing a little, puts ſome wood* on the fire, with a ladle full of clarified butter, while he meditates in ſilence on Brahma', the lord of creatures.

The

* The fuel used at ſacrifices muſt be wood of the racemiferous fig-tree, the leafy Butea, or the Catechu Mimoſa. It ſhould ſeem, however, that the prickly Adenanthera, or even the Mango, may be uſed. The wood is cut into ſmall logs, a ſpan long, and not thicker than a man's fiſt.

The prieſt then takes up two leaves of *cuśa* graſs, and with another blade of the ſame graſs, cuts off the length of a ſpan, ſaying, "Pure leaves! be ſacred to VISHN'U;" and throws them into a veſſel of copper, or other metal. Again he takes two leaves of graſs, and holding the tips between the thumb and ring finger of his right hand, and the roots between the thumb and ring finger of his left, and croſſing his right hand over his left, he takes up clarified butter on the curvature of the graſs, and thus ſilently caſts ſome into the fire three ſeveral times. He then ſprinkles both the leaves with water, and throws them away. He afterwards ſprinkles with water the veſſel containing clarified butter, and puts it on the fire and takes it off again three times, and thus concludes the ceremony of hallowing the butter; during the courſe of which, while he holds the leaves of graſs in both hands, he recites this prayer; "May the divine generator, [VISHNU,] purify thee by means of [*this*] faultleſs pure leaf; and may the ſun do ſo by means of [*his*] rays of light! Be this oblation efficacious."

THE prieſt muſt next hallow the wooden ladle, by thrice turning therein his fore-finger and thumb, deſcribing with their tips the figure of 7 in the inſide, and the figure of 9 on the outſide of the bowl of the ladle. Then dropping his right knee, he ſprinkles water from the palms of his hands on the whole ſouthern ſide of the fire, from weſt to eaſt, ſaying, "ADITI! [mother of the Gods] grant me thy approbation." He does the ſame on the whole weſtern ſide, from ſouth to north, ſaying, "ANUMATI!* grant me thy approbation;" and on the northern ſide, ſaying, "SARASWATI! grant me thy approbation." And laſtly, he ſprinkles water all round the fire, while he pronounces this text; "Generous ſun! approve

* The moon wanting a digit of full.

approve this rite; approve the performer of it, that he may ſhare its reward. May the celeſtial luminary, which purifies the intellectual ſoul, purify our minds. May the lord of ſpeech make our prayers acceptable."

HOLDING *cuśa* grass in both hands, he then recites an expiatory prayer, which will be inſerted in another place; and throwing away the graſs, he thus finiſhes the hallowing of the ſacrificial implements: a ceremony which neceſſarily precedes all other religious rites.

HE next makes oblations to fire, with ſuch ceremonies, and in ſuch form, as are adapted to the religious rite which is intended to be ſubſequently performed. The ſacrifice, with the three myſterious words, uſually precedes and follows the particular ſacrifice which is ſuited to the occaſion; being moſt generally practiſed, it will be the moſt proper ſpecimen of the form in which oblations are made.

HAVING ſilently burnt a log of wood ſmeared with clarified butter, the prieſt makes three oblations, by pouring each time a ladle full of butter on the fire, ſaying, "Earth! be this oblation efficacious:" "Sky! be this oblation efficacious:" "Heaven! be this oblation efficacious." On ſome occaſions he makes a fourth offering in a ſimilar mode, ſaying, "Earth! Sky! Heaven! be this oblation efficacious." If it be requiſite to offer a mixture of rice, milk, curds and butter, this is now done, and the oblations, accompanied with the names of the three worlds, are repeated.

As another inſtance of oblations to fire, the ſacrifice to the nine planets may deſerve notice. This conſiſts of nine oblations of clarified butter, with the following prayers:

1. "THE divine ſun approaches with his golden "car, returning alternately with the ſhades of night, "rouſing mortal and immortal beings, and ſurveying

" worlds: May this oblation to the ſolar planet be " efficacious."

2. " Gods! produce that [*Moon*] which has no " foe, which is the ſon of the ſolar orb, and be- " came the offspring of ſpace, for the benefit of this " world;* produce it for the advancement of know- " ledge, for protection from danger, for vaſt ſupre- " macy, for empire, and for the lake of INDRA's or- " gans of ſenſe: May this oblation to the lunar " planet be efficacious."

3. " THIS gem of the ſky, whoſe head reſembles " fire, is the lord of waters, and repleniſhes the ſeeds " of the earth: May this oblation to the planet Mars " be efficacious."

4. " Be rouſed, O fire! and thou [O BUD'HA!] " perfect this ſacrificial rite, and aſſociate with us; " let this votary and all the Gods ſit in this moſt " excellent aſſembly. May this oblation to the pla- " net Mercury be efficacious."

5. " O VRĬHASPATI, ſprung from eternal truth, " confer on us abundantly that various wealth " which the moſt venerable of beings may revere; " which ſhines glorioufly amongſt all people, which " ſerves to defray ſacrifices, which is preſerved by " ſtrength. May this oblation to the planet Jupiter " be efficacious."

6. " The lord of creatures drank the invigorating " eſſence diſtilled from food; he drank milk and " the juice of the moon plant. By means of ſcrip- ture,

* According to one legend, a ray of the ſun, called *ſuſhumna*, became the moon; according to another, a flaſh of light from the eye of ATRI was received by ſpace, a goddeſs; ſhe conceived, and bore SÓMA, who is therefore called a ſon of ATRI. This legend may be found in the *Harivans'a*. CA'LIDA'SA alludes to it in the *Raghuvans'a*, (b. 2. v. 75) comparing SUDACSHIN'A', when ſhe conceived RAGHU, to the via lactea receiving the luminary which ſprung from the eye of ATRI.

"ture, which is truth itſelf, this beverage thus quaff-
"ed became a prolific eſſence, the eternal organ of
"univerſal perception, INDRA's organs of ſenſe, the
"milk of immortality, and honey to the manes of
"anceſtors: May this oblation to the planet Venus
"be efficacious."

7. "MAY divine waters be auſpicious to us for
"accumulation, for gain, and for refreſhing draughts;
"may they liſten to us, that we may be aſſociated
"with good auſpices: May this oblation to the pla-
"net Saturn be efficacious."

8. "O DU'RVA',* which doſt germinate at every
"knot, at every joint, multiply us through a hun-
"dred, through a thouſand deſcents: May this
"oblation to the planet of the aſcending node be
"efficacious."

9. "BE thou produced by dwellers in this world
"to give knowledge to ignorant mortals, and wealth
"to the indigent, or beauty to the ugly: May this
"oblation to the planet of the deſcending node be
"efficacious."

I NOW proceed to the promiſed deſcription of funeral rites, abridging the detail of ceremonies as delivered in rituals, omitting local variations noticed by authors who have treated of this ſubject, and commonly neglecting the ſuperſtitious reaſons given by them for the very numerous ceremonies which they direct to be performed in honour of perſons recently deceaſed, or of anceſtors long ſince defunct.

A DYING man, when no hopes of his ſurviving remain, ſhould be laid upon a bed of *cuśa* graſs, either in the houſe or out of it, if he be a *Śúdra*, but in the open air if he belong to another tribe. When he is at the point of death, donations of cattle, land,

* Agroſtis linearis. KOENIG.

land, gold, ſilver, or other things, according to his ability, ſhould be made by him; or if he be too weak, by another perſon in his name. His head ſhould be ſprinkled with water drawn from the Ganges, and ſmeared with clay brought from the ſame river. A *Sálagráma** ſtone ought to be placed near the dying man; holy ſtrains from the *Véda*, or from ſacred poems, ſhould be repeated aloud in his ears; and leaves of holy baſil muſt be ſcattered over his head.

When he expires, the corpſe muſt be waſhed, perfumed, and decked with wreaths of flowers: a bit of tutaneg, another of gold, a gem of any ſort, and a piece of coral, ſhould be put into the mouth of the corpſe; and bits of gold in both noſtrils, both eyes, and both ears. A cloth, perfumed with fragrant oil, muſt be thrown over the corpſe, which the neareſt relations of the deceaſed muſt then carry with modeſt deportment to ſome holy ſpot in the foreſt, or near water. The corpſe muſt be preceded by fire, and by food carried in an unbaked earthen veſſel; and rituals direct that it ſhall be accompanied by muſic of all ſorts, drums, cymbals, and wind and ſtringed inſtruments. This practice ſeems to be now diſuſed in moſt provinces of *Hinduſtán:* but the neceſſity of throwing a cloth over the corpſe, however poor the

* The *Sálagrámas* are black stones, found in a part of the *Gándací* river, within the limits of *Népál*. They are mostly round, and are commonly perforated in one or more places by worms, or, as the *Hindus* believe, by Vishn'u in the shape of a reptile. According to the number of perforations, and of spiral curves in each, the stone is supposed to contain Vishn'u in various characters. For example, such a stone perforated in one place only, with four spiral curves in the perforation, and with marks resembling a cow's foot, and a long wreath of flowers, contains Lacshmi' na'ra'yan'a. In like manner stones are found in the *Nermadá*, near *Oncár mándátá*, which are considered as types of Si'va, and are called *Bán-ling*. The *Sálagráma* is found, upon trial, not to be calcareous: it ſtrikes fire with ſteel, and ſcarcely at all effervesces with acids.

the relations of the deceaſed may be, is enforced by the ſtricteſt injunctions: it is generally the perquiſite of the prieſt who officiates at the funeral.*

THE corpſe is carried out by the ſouthern gate of the town, if the deceaſed were a *Súdra;* by the weſtern, if he were a *Bráhmaṅa;* by the northern, if he belonged to the military claſs; and by the eaſtern portal, if he ſprung from the mercantile tribe. Should the road paſs through any inhabited place, a circuit muſt be made to avoid it; and when the proceſſion has reached its deſtination, after once halting by the way, the corpſe muſt be gently laid with the head towards the ſouth on a bed of *cuśa*, the tips whereof are pointed ſouthward. The ſons, or other relations, of the deceaſed, having bathed in their clothes, muſt next prepare the funeral pile with a ſufficient quantity of fuel, on a clean ſpot of ground, after marking lines thereon, to conſecrate it in a mode ſimilar to that which is practiſed in preparing a fire for ſacrifices and oblations. They muſt afterwards waſh the corpſe, meditating on *Gayá*, and other ſacred places, holy mountains, the field of the CURUS, the rivers *Gangá*, *Yamuná*, *Cauſicí*, *Chandrabhágá*, *Bhadrávacúśá*, *Gaṅd'ací*, *Sárayú*, and *Nermadá; Vainava*, *Varáha*, and *Piṅ`dáraca;* and all other holy places on the face of the earth, as well as the four oceans themſelves.

SOME of theſe ceremonies are only obſerved at the obſequies of a prieſt who maintained a conſecrated fire; his funeral pile muſt be lighted from that fire: but at the obſequies of other perſons, the carrying of food to be left by the way, and the conſecration of the ſpot whereon the funeral pile is raiſed, muſt be omitted, and any unpolluted fire may be uſed:

* In most parts of India, the priests who officiate at funerals, are held in disesteem; they are distinguished by various appellations, as *Mahábráhmen*, &c. See Digest of *Hindu* Law, Vol. II. p. 175

It is only neceſſary to avoid taking it from another funeral pile, or from the abode of an outcaſt, of a man belonging to the tribe of executioners, of a woman who has lately borne a child, or of any perſon who is unclean.

After waſhing the corpſe, clothing it in clean apparel, and rubbing it with perfumes, ſuch as ſandal-wood, ſaffron, or aloe-wood, the relations of the deceaſed place the corpſe ſupine, with its head towards the north, (or re-ſupine, if it be the body of a woman,) on the funeral pile, which is previouſly decorated with ſtrung and unſtrung flowers. A cloth muſt be thrown over it; and a relation of the deceaſed, taking up a lighted brand, muſt invoke the holy places above-mentioned, and ſay, "May the Gods with flaming mouths burn this corpſe!" He then walks thrice round the pile with his right hand towards it, and ſhifts the ſacrificial cord to his right ſhoulder. Then looking towards the ſouth, and dropping his left knee to the ground, he applies the fire to the pile near the head of the corpſe, ſaying, "*Namó! namah!*" while the attending prieſts recite the following prayer: "Fire! thou wert lighted by him; may he therefore be re-produced from thee, that he may attain the region of celeſtial bliſs. May this offering be auſpicious." This, it may be remarked, ſuppoſes the funeral pile to be lighted from the ſacrificial fire kept up by the deceaſed. The ſame prayer is, however, uſed at the funeral of a man who had no conſecrated hearth.

The fire muſt be ſo managed, that ſome bones may remain for the ſubſequent ceremony of gathering the aſhes. While the pile is burning, the relations of the deceaſed take up ſeven pieces of wood, a ſpan long, and cut them ſeverally with an axe over the fire-brands, (after walking each time round the funeral pile,) and then throw the pieces over their ſhoulders upon the fire, ſaying, "Salutation to thee who doſt conſume fleſh."

The body of a young child under two years old muſt not be burnt, but buried. It is decked with wreaths of fragrant flowers, and carried out by the relations, who bury it in a clean ſpot, ſaying, *Namó! namah!*" while a prieſt chants the ſong of YAMA. "The offſpring of the ſun, day after day fetching cows, horſes, human beings, and cattle, is no more ſatiated therewith than a drunkard with wine."

WHEN funeral rites are performed for a perſon who died in a foreign country, or whoſe bones cannot be found, a figure is made with three hundred and ſixty leaves of the Butea, or as many woollen threads diſtributed ſo as to repreſent the ſeveral parts of the human body, according to a fancied analogy of numbers: round the whole muſt be tied a thong of leather from the hide of a black antelope, and over that a woollen thread; it is then ſmeared with barley meal, mixed with water, and muſt be burnt as an emblem of the corpſe.

AFTER the body of the deceaſed has been burnt in the mode above-mentioned, all who have touched or followed the corpſe, muſt walk round the pile, keeping their left hands towards it, and taking care not to look at the fire. They then walk in proceſſion according to ſeniority, to a river, or other running water, and, after waſhing, and again putting on their apparel, they advance into the ſtream. They then aſk the deceaſed's brother-in-law, or ſome other perſon able to give the proper anſwer, "Shall we preſent water?" If the deceaſed were an hundred years old, the anſwer muſt be ſimply, "Do ſo:" but if he were not ſo aged, the reply is, "Do ſo; but do not repeat the oblation." Upon this they all ſhift the ſacerdotal ſtring to the right ſhoulder, and looking towards the ſouth, and being clad in a ſingle garment without a mantle, they ſtir the water with the ring finger of the left hand, ſaying, "Waters, purify us." With the ſame finger of the right hand they

throw up ſome water towards the ſouth, and, after plunging once under the ſurface of the river, they rub themſelves with their hands. An oblation of water muſt be next preſented from the joined palms of the hands, naming the deceaſed, and the family from which he ſprung, and ſaying, "May this oblation reach thee." If it be intended to ſhow particular honour to the deceaſed, three offerings of water may be thus made.

After finiſhing the uſual libations of water to ſatisfy the manes of the deceaſed, they quit the river, and ſhift their wet clothes for other apparel: they then ſip water without ſwallowing it; and ſitting down on the ſoft turf, alleviate their ſorrow by the recital of the following or other ſuitable moral ſentences, refraining, at the ſame time, from tears and lamentation.

1. "Foolish is he who ſeeks permanence in the "human ſtate; unſolid like the ſtem of the plantain "tree; tranſient like the foam of the ſea."

2. "When a body, formed of five elements, to re- "ceive the reward of deeds done in its own former "perſon, reverts to its five original principles, what "room is there for regret?"

3. "The earth is periſhable; the ocean, the Gods "themſelves, paſs away: how ſhould not that bubble, "mortal man, meet deſtruction?"

"4. All that is low, muſt finally periſh; all that "is elevated, muſt ultimately fall; all compound "bodies muſt end in diſſolution; and life is concluded "with death."

5. "Unwillingly do the manes of the deceaſed "taſte the tears and rheum ſhed by their kinſmen; "then do not wail, but diligently perform the obſe- "quies of the dead."

At

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which have been offered, muſt be thrown into the water. This part of the ceremony is then concluded by wiping the ground, and offering thereon a lamp, water, and wreaths of flowers, naming the deceaſed with each oblation, and ſaying, "May this be acceptable to thee."

In the evening of the ſame day, water and milk muſt be ſuſpended in earthen veſſels before the door in honour of the deceaſed, with this addreſs to him, "Such a one, deceaſed! bathe here—drink this:" and the ſame ceremony may be repeated every evening until the period of mourning expire.

When the perſons who attended the funeral return home, and approach the houſe door, (before the ceremony of ſuſpending water and milk, but after the other rites above-mentioned,) they each bite three leaves of *Nimba** between their teeth, ſip water, and touch a branch of *Sami*† with their right hands, while the prieſt ſays, "May the *Sami* tree atone for ſins." Each mourner then touches fire, while the prieſt ſays, "May fire grant us happineſs; and ſtanding between a bull and a goat, touches both thoſe animals, while the prieſt recites an appropriate prayer.‡ Then, after touching the tip of a blade of *Durvá* graſs, a piece of coral, ſome clarified butter, water, cow-dung, and white muſtard-ſeed, or rubbing his head and limbs with the butter and muſtard-ſeed, each man ſtands on a ſtone, while the prieſt ſays for him, "May I be firm like this ſtone;" and thus he enters his houſe.

During ten days, funeral cakes, together with libations of water and *tila*, muſt be offered as on the firſt day, augmenting, however, the number each time, ſo that ten cakes, and as many libations of water

* *Melia Azadirachta*, Linn.

† *Adenanthera aculeata*, or *Prosopis aculeata*.

‡ I must, for the present, omit it, because it is not exhibited at full length in any work I have yet consulted.

water and *tila*, be offered on the tenth day, and with this further difference, that the addreſs varies each time. On the ſecond day the prayer is, "May this ſecond cake, which ſhall reſtore thy ears, eyes, and noſe, be acceptable." On the third day, "This third cake, which ſhall reſtore thy throat, arms, and breaſt." On the fourth, "Thy navel and organs of excretion;" on the fifth, "Thy knees, legs, and feet;" on the ſixth, "All thy vitals:" on the ſeventh, "All thy veins:" on the eighth, "Thy teeth, nails, and hair:" on the ninth, "Thy manly ſtrength:" on the tenth, "May this tenth cake, which ſhall fully ſatisfy the hunger and thirſt of thy renewed body, be acceptable to thee." During this period, a pebble, wrapt up in a fragment of the deceaſed's ſhroud, is worn by the heir ſuſpended on his neck. To that pebble, as a type of the deceaſed, the funeral cakes are offered. The ſame veſſel in which the firſt oblation was made, muſt be uſed throughout the period of mourning: this veſſel, therefore, is alſo carried by the heir in the fragment of the ſhroud. He uſes that ſlip of cloth taken from the winding-ſheet, as a ſacrificial cord, and makes the oblations every day on the ſame ſpot: ſhould either the veſſel or the pebble be loſt by any accident, the offerings muſt be re-commenced.

If the mourning laſt three days only, ten funeral cakes muſt be nevertheleſs offered; three on the firſt and third days, and four on the ſecond: if it laſts no more than one day, the ten oblations muſt be made at once.

All the kinſmen of the deceaſed within the ſixth degree of conſanguinity, ſhould faſt for three days and nights, or one at the leaſt; however, if that be impracticable, they may eat a ſingle meal at night, purchaſing the food ready prepared, but on no account preparing victuals at home. So long as the mourning laſts, the neareſt relations of the deceaſed muſt not exceed one daily meal, nor eat fleſh-

meat, nor any food ſeaſoned with factitious ſalt: they muſt uſe a plate made of the leaves of any tree but the plantain, or elſe take their food from the hands of ſome other perſons: they muſt not handle a knife, or any other implement made of iron; nor ſleep upon a bedſtead; nor adorn their perſons, but remain ſqualid, and refrain from perfumes, and other gratifications: they muſt likewiſe omit the daily ceremonies of ablution and divine worſhip. On the third and fifth days, as alſo on the ſeventh and ninth, the kinſmen aſſemble, bathe in the open air, offer *tila* and water to the deceaſed, and take a repaſt together: they place lamps at croſs roads, and in their own houſes, and likewiſe on the way to the cemetery; and they obſerve vigils in honour of the deceaſed.

On the laſt day of mourning, or earlier, in thoſe countries where the obſequies are expedited on the ſecond or third day, the neareſt kinſman of the deceaſed gathers his aſhes after offering a *śrádd'ha* ſingly for him.

In the firſt place, the kinſman ſmears with cowdung the ſpot where the oblation is to be preſented; and after waſhing his hands and feet, ſipping water, and taking up *cuśa* graſs in his hand, he ſits down on a cuſhion pointed towards the ſouth, and placed upon a blade of *cuśa* graſs, the tip of which muſt alſo point towards the ſouth. He then places near him a bundle of *cuśa* graſs, conſecrated by pronouncing the word *namah!* or elſe prepares a fire for oblations; then, lighting a lamp with clarified butter, or with oil of ſeſamum, and arranging the food, and other things intended to be offered, he muſt ſprinkle himſelf with water, meditating on Vishn'u, ſurnamed the Lotos-eyed, or revolving in his mind this verſe, "Whether pure or defiled, or wherever he may have gone, he, who remembers the being, whoſe eyes are like the lotos, ſhall be pure, externally and internally." Shifting the ſacerdotal cord on his

his right ſhoulder, he takes up a bruſh of *cuśa* graſs, and preſents water, together with *tila* and with bloſſoms, naming the deceaſed, and the family from which he ſprung, and ſaying, "May this water for ablutions be acceptable to thee." Then ſaying, "May this be right," he pronounces a vow, or ſolemn declaration. "This day I will offer on a bundle of *cuśa* graſs, (or, if ſuch be the cuſtom, "on fire,") a *śrádd'ha* for a ſingle perſon, with unboiled food, together with clarified butter, and with water, preparatory to the gathering of the bones of ſuch a one deceaſed." The prieſts anſwering, "Do ſo," he ſays, "*Namó! namah!*" while the prieſts meditate the *gáyatrí*, and thrice repeat, "Salutation to the Gods, to the manes of anceſtors, and to mighty ſaints; to *Swáhá*, [goddeſs of fire;] to *Swad'há*, [the food of the manes:] ſalutation unto them for ever and ever."

He then preſents a cuſhion made of *cuśa* graſs, naming the deceaſed, and ſaying, "May this be acceptable unto thee;" and afterwards diſtributes meal of ſeſamum, while the prieſts recite, "May the demons and fierce giants, that ſit on this conſecrated ſpot, be diſperſed; and the blood-thirſty ſavages that inhabit the earth, may they go to any other place to which their inclinations may lead them."

Placing an oval veſſel with its narroweſt end towards the ſouth, he takes up two blades of graſs; and breaking off a ſpan's length, throws them into the veſſel; and, after ſprinkling them with water, makes a libation, while the prieſts ſay, "May divine waters be auſpicious to us for accumulation, for grain, and for refreſhing draughts; may they liſten to us, and grant that we may be aſſociated with good auſpices." He then throws in *tila*, while the prieſts ſay, "Thou art *tila*, ſacred to Sóma; framed by the divinity, thou doſt produce celeſtial bliſs, [for him that makes oblations;] mixed with

with water, may thou long ſatisfy our anceſtors with the food of the manes; be this oblation efficacious." He afterwards ſilently caſts into the veſſel perfumes, flowers, and *Durvá* graſs. Then taking up the veſſel with his left hand, putting two blades of graſs on the cuſhion, with their tips pointed to the north, he muſt pour the water from the *argha* thereon. The prieſts meantime recite, "The waters in heaven, in the atmoſphere, and on earth, have been united [by their ſweetneſs] with milk: may thoſe ſilver waters, worthy of oblation, be auſpicious, ſalutary, and exhilerating to us; and be happily offered: may this oblation be efficacious." He adds, "*namah;*" and pours out the water, naming the deceaſed, and ſaying, "May this *argha* be acceptable unto thee." Then overſetting the veſſel, and arranging in due order the unboiled rice, condiments, clarified butter, and other requiſites, he ſcatters *tila*, while the prieſts recite, "Thrice did VISHN'U ſtep, &c." He next offers the rice, clarified butter, water, and condiments, while he touches the veſſel with his left hand, and names the deceaſed, ſaying, "May this raw food, with clarified butter and condiments, together with water, be acceptable unto thee." After the prieſts have repeated the *Gáyatrí*, preceded by the names of the worlds, he pours honey, or ſugar, upon the rice, while they recite this prayer; "May the winds blow ſweet, the rivers flow ſweet, and ſalutary herbs be ſweet, unto us: may night be ſweet; may the mornings paſs ſweetly; may the ſoil of the earth, and heaven parent [of all productions] be ſweet unto us: may [SÓMA] king of herbs and trees be ſweet: may the ſun be ſweet, may kine be ſweet unto us." He then ſays, "*Namó! namah!*" while the prieſts recite, "Whatever may be deficient in this food, whatever may be imperfect in this rite, whatever may be wanting in its form, may all that become faultleſs."

HE

He ſhould then feed the *Bráhmaháas*, whom he has aſſembled, either ſilently diſtributing food among them, or adding a reſpectful invitation to them to eat. When he has given them water to rince their mouths, he may conſider the deceaſed as fed through their intervention. The prieſts again recite the *Gáyatrí*, and the prayer, "May the winds blow ſweet," &c. and add the ſubjoined prayers, which ſhould be followed by the muſic of flagelets, lutes, drums, &c.

1. The embodied ſpirit, which hath a thouſand heads, a thouſand eyes, a thouſand feet, ſtands in the human breaſt, while he totally pervades the earth. 2. That being is this univerſe, and all that has been, or will be; he is that which grows by nouriſhment, and he is the diſtributor of immortality. 3. Such is his greatneſs, and therefore is he the moſt excellent embodied ſpirit: the elements of the univerſe are one portion of him; and three portions of him are immortality in heaven. 4. That three-fold being roſe above [this world;] and the ſingle portion of him remained in this univerſe, which conſiſts of what does, and what does not, taſte [the reward of good and bad actions:] again he pervaded the univerſe. 5. From him ſprung Vira'j;* from whom [the firſt] man was produced: and he, being ſucceſſively re-produced, peopled the earth. 6. From that ſingle portion, ſurnamed the univerſal ſacrifice, was the holy oblation of butter and curds produced; and this did frame all cattle, wild or domeſtic, which are governed by inſtinct. 7. From that univerſal ſacrifice were produced the ſtrains of the *Rich* and *Sáman*; from him the ſacred metres ſprung; from him did the *Yajuſh* proceed. 8. From him were produced horſes, and all beaſts that have two rows of teeth; from him ſprung cows; from him proceeded goats and ſheep. 9. Him the Gods, the demi-gods, named *Sádhya*, and

* See tranſlation of Menu. Ch. I. v. 32.

and the holy ſages, immolated as a victim on ſacred graſs; and thus performed a ſolemn act of religion. 10. Into how many portions did they divide this being, whom they immolated? What did his mouth become? What are his arms, his thighs, and his feet now called? 11. His mouth became a prieſt; his arm was made a ſoldier; his thigh was transformed into a huſbandman; from his feet ſprung the ſervile man. 12. The moon was produced from his mind, the ſun ſprung from his eye; air and breath proceeded from his ear; and fire roſe from his mouth. 13. The ſubtile element was produced from his navel; the ſky from his head; the earth from his feet; and ſpace from his ear: thus did he frame worlds. 14. In that ſolemn ſacrifice which the Gods performed with him as a victim, ſpring was the butter, ſummer the fuel, and ſultry weather the oblation. 15. Seven were the moats [ſurrounding the altar;] thrice ſeven were the logs of holy fuel, at that ſacrifice which the Gods performed, immolating this being as the victim. 16. By that ſacrifice the Gods worſhipped this victim. ſuch were primeval duties; and thus did they attain heaven, where former Gods and mighty dèmi-gods abide.*

NEXT ſpreading *cuśa* graſs near the fragments of the repaſt, and taking ſome unboiled rice, with *tila* and clarified butter, he muſt diſtribute it on the graſs, while the prieſts recite for him theſe prayers: "May thoſe in my family, who have been burnt by fire, or who are alive, and yet unburnt, be ſatisfied with this food preſented on the ground; and proceed contented towards the ſupreme path [of eternal bliſs.] May thoſe who have no father nor mother, nor kinſman, nor food, nor ſupply of nouriſhment, be

* I think it unnecessary to quote from the commentary, the explanation of this curious passage of the *Véda* as it is there given, because it does not really elucidate the sense; the allegory is, for the most part, sufficiently obvious. Other prayers may be also recited on the same occasion: it would be tedious to insert them all in this place.

be contented with this food offered on the ground, and attain, like it, a happy abode." He then gives the *Bráhmaha*s water to rince their mouths; and the prieſts once more recite the *Gáyatrí*, and the prayer, "May the winds blow ſweet," &c.

THEN taking in his left hand another veſſel, containing *tila* bloſſoms and water, and in his right a bruſh made of *cuśa* graſs, he ſprinkles water over the graſs ſpread on the conſecrated ſpot, naming the deceaſed, and ſaying, "May this ablution be acceptable to thee." He afterwards takes a cake or ball of food, mixed with clarified butter, and preſents it, ſaying, "May this cake be acceptable to thee;" and deals out the food with this prayer, "Anceſtors, rejoice; take your reſpective ſhares, and be ſtrong as bulls." Then walking round by the left, to the northern ſide of the conſecrated ſpot, and meditating, "Anceſtors, be glad; take your reſpective ſhares, and be ſtrong as bulls:" he returns by the ſame road, and again ſprinkles water on the ground, to waſh the oblation, ſaying, "May this ablution be acceptable to thee."

NEXT, touching his hip with his elbow, or elſe his right ſide, and having ſipped water, he muſt make ſix libations of water with the hollow palms of his hand, ſaying, "Salutation unto thee, O deceaſed; and unto the ſaddening [hot] ſeaſon; ſalutation unto thee, O deceaſed, and unto the month of *tapas*, [or dewy ſeaſon;] ſalutation unto thee, O deceaſed, and unto that [ſeaſon] which abounds with water; ſalutation unto thee, O deceaſed, and to the nectar [of bloſſoms;] ſalutation unto thee, O deceaſed, and to the terrible and angry [ſeaſon;] ſalutation unto thee, O deceaſed, and to female fire, [or the ſultry ſeaſon.]"*

HE next offers a thread on the funeral cake, holding the wet bruſh in his hand, naming the deceaſed, and

* See note B.

and ſaying, "May this raiment be acceptable to thee:" the prieſts add, "Fathers, "this apparel is offered unto you." He then ſilently ſtrews perfumes, bloſſoms, refin and betel leaves on the funeral cake, and places a lighted lamp on it. He ſprinkles water on the bundle of graſs, ſaying, "May the waters be auſpicious;" and offers rice, adding, "May the bloſſoms be ſweet; may the rice be harmleſs;" and then pours water on it, naming the deceaſed, and ſaying, "May this food and drink be acceptable unto thee." In the next place he ſtrews graſs over the funeral cake, and ſprinkles water on it, reciting this prayer; "Waters! ye are the food of our progenitors; ſatisfy my parents, ye who convey nouriſhment, which is ambroſia, butter, milk, cattle, and diſtilled liquor."* Laſtly, he ſmells ſome of the food, and poiſes in his hand the funeral cakes, ſaying, "May this ball be wholeſome food;" and concludes by paying the officiating prieſt his fee, with a formal declaration. "I do give this fee (conſiſting of ſo much money) to ſuch a one, (a prieſt ſprung from ſuch a family, and who uſes ſuch a *Véda*, and ſuch a *śác'há* of it,) for the purpoſe of fully completing the obſequies this day performed by me in honour of one perſon ſingly, preparatory to the gathering of the bones of ſuch a one deceaſed."

After the prieſt has thrice ſaid, "Salutation to the Gods, to progenitors, to mighty ſaints, &c." he diſmiſſes him; lights a lamp in honour of the deceaſed; meditates on Heri with undiverted attention; caſts the food, and other things uſed at the obſequies,

* The former translation of this text (As. Res. vol. V. p. 367) was erroneous in several places; and I still am not perfectly confident that I rightly understand it. The term *(cílála)* which the commentator explains as signifying cattle, literally means fit to be tied to a pole or stake. The reading of the next term was erroneous. I read and translated *paris'ruta* for *parisruta*; promised instead of distilled. The commentator explains it as siguifying the nourishment of progenitors.

obſequies, into the fire; and then proceeds to the cemetery, for the purpoſe of gathering the aſhes of the deceaſed.

THE ſon, or neareſt relation, of the defunct, accompanied by his kinſmen, and clothed in clean apparel, repairs to the cemetery, carrying eight veſſels filled with various flowers, roots, and ſimilar things. When arrived there, he does honour to the place, by preſenting an *argha* with perfumes, bloſſoms, fragrant reſins, a lamp, &c. Some of his kinſmen invoke the deities of the cemetery when the *argha* is preſented; others, when flowers are offered; others again, when food, fragrant reſins, a lighted lamp, water, wreaths of flowers, and rice, are offered, ſaying, "Salutation to the deities, whoſe mouths are devouring fire." He advances to the northern gate,* or extremity of the funeral pile, ſits down there, and preſents two veſſels as an oblation to ſpirits, with this prayer, "May the adorable and eternal Gods, who are preſent in this cemetery, accept from us this eight-fold unperiſhable oblation: may they convey the deceaſed to pleaſing and eternal abodes, and grant to us life, health, and perfect eaſe. This eight-fold oblation is offered to S'IVA, and other deities; ſalutation unto them." Then walking round the ſpot with his right ſide towards it, he ſucceſſively places two other veſſels, containing eight different things, at each of the three other gates or ſides of the encloſure which ſurrounds the funeral pile; and he preſents theſe oblations with the ſame formality as before, ſprinkles them with milk, and adds, "May S'IVA, and the other deities, depart to their reſpective abodes." He then ſhifts the ſacerdotal ſtring to his right ſhoulder, turns his face towards the ſouth, ſilently ſprinkles the bones and aſhes with cow's milk, and, uſing a branch of *Samí*, and another

* The practice of enclosing the funeral pile with temporary walls is almost universally disused.

ther of *Palâśa*,* inſtead of tongs, firſt draws out from the aſhes the bones of the head, and afterwards the other bones ſucceſſively; ſprinkles them with perfumed liquids, and with clarified butter made of cow's milk, and puts them into a caſket made of the leaves of the *Palâśa:* this he places in a new earthen veſſel, covers it with a lid, and ties it up with thread. Chooſing ſome clean ſpot, where encroachments of the river are not to be apprehended, he digs a very deep hole, and ſpreads *cuśa* graſs at the bottom of it, and over the graſs a piece of yellow cloth; he places thereon the earthen veſſel containing the bones of the deceaſed, covers it with a lump of mud, together with thorns, moſs and mud; and plants a tree in the excavation, or raiſes a mound of maſonry, or makes a pond, or erects a ſtandard. He, and the reſt of the kinſmen, then bathe in their clothes. At a ſubſequent time, the ſon, or other near relation, fills up the excavation, and levels the ground. he throws the aſhes of the funeral pile into the water; cleans the ſpot with cow-dung and water; preſents oblations to S'IVA, and other deities, in the manner before mentioned; diſmiſſes thoſe deities, and caſts the oblation into water. To cover the ſpot where the funeral pile ſtood, a tree ſhould be planted, or a mound of maſonry be raiſed, or a pond dug, or a ſtandard be erected.† Again, at a ſub-

* *Butea frondosa*, LINN. and *Superba*, ROXB.

† This does not appear to be very univerſally practiſed; but a monument is always erected on the ſpot where a woman has burnt herſelf with her huſband's corpſe, or where any perſon has died a legal voluntary death. A mauſoleum is, however, often built in honour of a HINDU prince or noble; it is called, in the *Hindustáni* language, a *Ch'hetrí;* and the practice of conſecrating a temple in honour of the deceaſed is ſtill more common, eſpecially in the centrical parts of India. I ſhall take ſome future occaſion to reſume a ſubject alluded to in this note; but in the mean time it may be fit to remark, that legal ſuicide was formerly common among the *Hindus*, and is not now very rare; although inſtances of men's burning themſelves have not perhaps lately occurred ſo often as their drowning themſelves in holy rivers. The blind father and mother of the young anchorite, whom

ſubſequent time, the ſon, or other near relation, carries the bones which were ſo buried to the river Ganges: he bathes there, rubs the veſſel with the five productions of kine, puts gold, honey, clarified butter and *tila* on the veſſel, and looking towards the ſouth, and advancing into the river, with theſe words, "Be there ſalutation unto juſtice," throws the veſſel into the waters of the Ganges, ſaying, "May he (the deceaſed) be pleaſed with me." Again bathing, he ſtands upright, and contemplates the ſun; then ſipping water, and taking up *cuśa* graſs, *tila* and water, pays the prieſts their fees.

So long as mourning laſts after gathering the aſhes, the near relations of the deceaſed continue to offer water with the ſame formalities and prayers as above-mentioned, and to refrain from factitious ſalt, butter, &c. On the laſt day of mourning, the neareſt relation puts on neat apparel, and cauſes his houſe and furniture to be cleaned; he then goes out of the town, and, after offering the tenth funeral cake in the manner before deſcribed, he makes ten libations of water from the palms of his hands; cauſes the hair of his head and body to be ſhaved, and his nails to be cut, and gives the barbers the clothes which

 were

whom DAS'ARAT'HA ſlew by miſtake, burnt themſelves with the corpſe of their ſon. The ſcholiaſt of the *Raghuvanśa*, in which poem, as well as in the RAMAYAN'A, this ſtory is beautifully told, quotes a text of law, to prove that ſuicide is in ſuch inſtances legal. I cannot refrain from alſo mentioning, that inſtances are not unfrequent, where perſons afflicted with loathſome and incurable diſeaſes, have cauſed themſelves to be buried alive. I hope ſoon to be the channel of communicating to the Aſiatic Society, a very remarkable caſe of a leper reſcued from a premature grave, and radically cured of his diſtemper. I muſt alſo take this occaſion of announcing a very ſingular practice which prevails among the loweſt tribes of the inhabitants of *Berar* and *Gondwana*. Suicide is not unfrequently vowed by ſuch perſons in return for boons ſolicited from idols; and, to fulfil his vow, the ſucceſsful votary throws himſelf from a precipice named *Calabhairava*, ſituated in the mountains between the *Tápti* and *Nermadá* rivers. The annual faſt held near that ſpot at the beginning of ſpring, uſually witneſſes eight or ten victims of this ſuperſtition.

were worn at the funeral of the deceaſed, and adds ſome other remuneration. He then anoints his head and limbs down to his feet, with oil of ſeſamum, rubs all his limbs with meal of ſeſamum, and his head with the ground pods of white muſtard: he bathes, ſips water, touches and bleſſes various auſpicious things, ſuch as ſtones, clarified butter, leaves of *Nimba*, white muſtard, *Durvá* graſs, coral, a cow, gold, curds, honey, a mirror, and a conch; and alſo touches a bambu ſtaff. He now returns purified to his home; and thus completes the firſt obſequies of the deceaſed.

The ſecond ſeries of obſequies, commencing on the day after the period of mourning has elapſed, is opened by a luſtration, termed the conſolatory ceremony, the deſcription of which muſt be here abridged, for want of a commentary to explain all the prayers that are recited at this religious rite: for the ſame reaſon an account of the ceremonies attending the conſecration and diſmiſſal of a bull in honour of the deceaſed, muſt for the preſent be poſtponed.

The luſtration conſiſts in the conſecration of four veſſels of water, and ſprinkling therewith the houſe, the furniture, and the perſons, belonging to the family. After lighting a fire, and bleſſing the attendant *Bráhmańas*, the prieſt fills four veſſels with water, and putting his hand into the firſt, meditates the *gáyatrí* before and after reciting the following prayers:

1. "May generous waters be auſpicious to us, for grain and for refreſhing draughts: may they approach towards us, that we may be aſſociated with good auſpices." 2. "Earth, afford us eaſe; be free from thorns; be habitable; widely extended as thou art, procure us happineſs." 3. "O, waters! ſince ye afford delight, grant us food, and the rapturous ſight [of the Supreme Being]." 4. "Like tender mothers,

mothers, make us here partakers of your moſt auſpicious eſſence."*

PUTTING his hand into the ſecond veſſel, the prieſt meditates the *gáyatrí*, and the four prayers above quoted, adding ſome others, and concluding this ſecond conſecration of water by once more meditating the *gáyatrí*.

THEN taking a lump of ſugar and a copper veſſel in his left hand, biting the ſugar, and ſpitting it out again, the prieſt ſips water: afterwards putting his hand into the third veſſel, he meditates the *gáyatrí* and the four prayers above cited, interpoſing this; "May INDRA and VARUN'A [the regents of the ſky and of the ocean] accept our oblations, and grant us happineſs: may INDRA and the cheriſhing ſun grant us happineſs in the diſtribution of food: may INDRA and the moon grant us the happineſs of attaining the road to celeſtial bliſs, and the aſſociation of good auſpices." The prieſt adds, 1. "May we ſufficiently attain your eſſence with which you ſatisfy the univerſe.—Waters! grant it to us." 2. "May heaven be our comfort; may the ſky, earth, water, ſalutary herbs, trees, the aſſembled gods, the Creator, and the univerſe, be our comfort: may that comfort obviate difficulties, and become to us the means of attaining our wiſhes." 3. "Make me perfect in [my own perſon, and in the perſons of all who are] connected with me: may all beings view me with the [benevolent] eye of the ſun: I view all beings with the ſolar eye; let us view each other with the [benevolent] ſolar eye." 4. "Make

* The tranſlation of ſeveral among theſe prayers is a little varied from a former verſion of them, to conform with the different expoſitions given in different places by the commentators I have conſulted. For the ſame purpoſe I ſhall here ſubjoin another verſion of the *gáyatrí*. "Earth! Sky! Heaven! Let us meditate on [theſe and on] the moſt excellent light and power of that generous, ſportive and reſplendent Sun: [praying that] it may guide our intellects." A paraphraſe of this very important text may be found in the preface to the tranſlation of MENU, p. xviii.

me perfect in my own perſon, and in the perſons of all who are allied to me: may I live long in thy ſight; long may I live in thy ſight." 5. "Salutation to thee [O fire!] who doſt ſeize oblations, to thee who doſt ſhine, to thee who doſt ſcintillate; may thy flames burn our foes: mayſt thou, the purifier, be auſpicious unto us." 6. "Salutation to thee, manifeſted in lightning; ſalutation to thee, manifeſted in thunder: ſalutation to thee, O God! for thou doſt endeavour to beſtow celeſtial bliſs." 7. "Since thou doſt ſeek to awe the wicked [only,] make us fearleſs; grant happineſs to our progeny, and courage to our cattle." 8. "May water and herbs be friendly to us; may they be inimical to him who hates us, and whom we hate." 9. "May we ſee an hundred years that pure eye which riſes from the eaſt, and benefits the Gods; may we live a hundred years; may we ſpeak a hundred years; may we be free from diſtreſs a hundred years, and again a hundred years." After another prayer, the prieſt again meditates the *gáyatrí*, and thus concludes the third conſecration. He then hallows the fourth veſſel of water in a ſimilar manner, with a repetition of the prayer, "May the earth be our comfort, &c." and with ſome others, which muſt be here omitted for the reaſon before-mentioned.*

Though it be not poſitively enjoined, it is cuſtomary, immediately after this luſtration, to give away a veſſel of *tila*, and alſo a cow, for the ſake of ſecuring the paſſage of the deceaſed over the *Vaitaraṇí*, or river of hell; whence the cow ſo given is called *Vaitaraṇí-d'hénu*. Afterwards a bed, with its furniture,

* At moſt religious ceremonies, and especially at the deprecatory rites, the prayers directed in the several *Védas*, and in the various *Sác'hás* of them, differ much. Thoſe which are tranſlated in the preſent and former eſſays, are moſtly taken from the *Yajurvéda*, and may be uſed by any *Bráhmen*, inſtead of the prayers directed in the particular *Véda*, by which he ſhould regularly be guided. The ſubject of luſtrations is curious; they are performed with various ceremonies, to avert calamities, or to obviate diſappointments. Should other engagements permit it, this topic will be treated in a future eſſay.

furniture, is brought, and the giver ſits down near the *Bráhmaṅa*, who has been invited to receive the preſent: after ſaying, "Salutation to this bed with its furniture, ſalutation to this prieſt, to whom it is given," he pays due honour to the *Bráhmaṅa* in the uſual form of hoſpitality. He then pours water into his hand, ſaying, "I give thee this bed with its furniture." The prieſt replies, "Give it." Upon this he ſprinkles it with water; and taking up *cuśa* graſs, *tila* and water, delivers them to the prieſt, pouring the water into his hand with a formal declaration of the gift and its purpoſe, and again delivers a bit of gold with *cuśa* graſs, &c. making a ſimilar formal declaration. 1. "This day, I, being deſirous of obtaining celeſtial bliſs for ſuch a one defunct, do give unto thee, ſuch a one, a *Bráhmaṅa*, deſcended from ſuch a family, to whom due honour has been ſhown, this bed and furniture, which has been duly honoured, and which is ſacred to VISHN'U." 2. "This day I give unto thee (ſo and ſo) this gold, ſacred to fire, as a ſacerdotal fee, for the ſake of confirming the donation I have made of this bed and furniture." The *Bráhmaṅa* both times replies, "Be it well." Then lying upon the bed, and touching it with the upper part of his middle finger, he meditates the *gáyatrí* with ſuitable prayers, adding, "This bed is ſacred to VISHN'U.

WITH the ſame ceremonies, and with ſimilar formal declarations, he next gives away to a *Bráhmaṅa*, (or more commonly, in both inſtances, to a married couple,) a golden image of the deceaſed; or elſe a golden idol, or both, with clothes, and various ſorts of fruit. 'Afterwards he diſtributes other preſents 'among *Bráhmaṅas*; for the greater honour of the 'deceaſed; making donations of land, and giving a 'chair or ſtool, clothes, water, food, betel leaf, a 'lamp, gold, ſilver, a paraſol, an orchard of fruit-'trees, wreathes of flowers, a pair of ſhoes, another 'bed, another milch cow, and any other preſents he

'may chooſe to give, ſuch as an elephant, a horſe, a 'carriage, a ſlave, a houſe, and ſo forth.'

It is hardly neceſſary to remark on this quotation, that none but very rich or ſuperſtitious perſons, make theſe ample donations, which are not poſitively enjoined, though ſtrenuouſly recommended.

There is ſome difference in the religious formalities with which various things are given, or accepted, on this or on any other occaſion. In the formal declaration, too, a different tutelary deity is named, and a different object is ſpecified; but, in other reſpects, the form of the declaration is ſimilar, whatever be the occaſion on which the gift is made.

In making a donation of land, the donor ſits down with his face to the eaſt, oppoſite to the perſon to whom he gives it. The donor ſays, "Salutation to this land with its produce: ſalutation to this prieſt, to whom I give it." Then, after ſhowing him honour in the uſual form, he pours water into his hand, ſaying, "I give thee this land with its produce." The other replies, "Give it." Upon which he ſprinkles the place with water; and taking up water, with holy baſil, and *cuśa* graſs, he pours the water into the other's hand, making a formal declaration of the donation, and the motive of it. He then delivers a bit of gold, with *cuśa* graſs, &c. declaring his purpoſe in giving it, as a ſacerdotal fee, to conſolidate the donation of land. The other accepts the gift by a verbal acknowledgment, and meditates the *gáyatrí* with ſome other prayers.

A chair or ſtool is accepted by ſitting down on it; clothes, by putting them on; a paraſol, by holding the handle of it; ſhoes, or ſandals, by ſtanding on them; and a couch, by lying on it. In theſe and other donations, there is no variation in the prayers: but the gift of a milch cow is made with other texts, which the donor recites ſtanding near the cow, and making a libation of water from the palms of his hands

hands after the recital of each prayer. The gift is accepted by holding the animal's tail.

1. "MAY the Goddeſs, who is the LACHSMI' of all beings, and reſides among the Gods, aſſume the ſhape of a milch cow, and procure me comfort." 2. "May the Goddeſs who is RUDRA'N'I in a corporeal form, and who is the beloved of SIVA, aſſume the ſhape of a milch cow, and procure me comfort." 3. "May ſhe, who is LACHSMI repoſing on the boſom of VISHN'U; ſhe, who is the LACHSMI of the regent of riches; ſhe, who is the LACHSMI of kings, be a boon-granting cow to me." 4. "May ſhe, who is the LACHSMI of BRAHMA'; ſhe, who is SWA'HA', the wife of fire; ſhe, who is the exerted power of the ſun, moon, and ſtars, aſſume the ſhape of a milch cow for [my] proſperity." 5. "Since thou art *Swad'há* [the food] of them, who are chief among the manes of anceſtors, and SWA'HA' [the conſuming power] of them who eat ſolemn ſacrifices; therefore, being the cow that expiates every ſin, procure me comfort" 6. "I invoke the Goddeſs who is endowed with the attributes of all the Gods, who confers all happineſs, who beſtows [*abodes in*] all the worlds for the ſake of all people." 7. "I pray to that auſpicious Goddeſs for immortality and happineſs."

The remaining ceremonies, omitting, for the preſent, the conſecration of a bull, conſiſt chiefly in the obſequies called *śrádd'has*. The firſt ſet of funeral ceremonies is adapted to effect, by means of oblations, the re-embodying of the ſoul of the deceaſed, after burning his corpſe. The apparent ſcope of the ſecond ſet is to raiſe his ſhade from this world (where it would elſe, according to the notions of the *Hindus*, continue to roam among demons and evil ſpirits) up to heaven, and there deify him, as it were, among the manes of departed anceſtors. For this end, a *śrádd'ha* ſhould regularly be offered to the deceaſed on the day after mourning expires:

twelve other *śrádd'has* ſingly to the deceaſed in twelve ſucceſſive months: ſimilar obſequies at the end of the third fortnight, and alſo in the ſixth month, and in the twelfth; and the oblation called *Sapiṅdana*, on the firſt anniverſary of his deceaſe. In moſt provinces, the periods for theſe ſixteen ceremonies, and for the concluding obſequies entitled *Sapiṅdana*, are anticipated, and the whole is completed on the ſecond or third day: after which they are again performed at the proper times, but in honour of the whole ſet of progenitors, inſtead of the deceaſed ſingly. The obſequies intended to raiſe the ſhade of the deceaſed to heaven, are thus completed. Afterwards a *śrádd'ha* is annually offered to him on the anniverſary of his deceaſe.

The form of the various *śrádd'has* (for they are numerous)* is ſo nearly the ſame, that it will be only neceſſary to describe that which is performed in honour of progenitors in general, and at which three funeral cakes are offered to three paternal anceſtors; as many to three maternal fore-fathers; and two to the *Viśwédévas*, or aſſembled Gods. A *śrádd'ha* in honour of one perſon ſingly has been already noticed. After

* In a work entitled *Nirneya Sind'ha*, I find authority for claſſing obſequies under twelve heads. 1. Daily obſequies, either with food, or with water only, in honour of anceſtors in general, but excluding the *Viśwédéva*. 2. Obſequies for a ſpecial cauſe; that is, in honour of a kinſman recently defunct. 3. Voluntary obſequies, performed by way of ſupererogation, for the greater benefit of the deceaſed. 4. Obſequies for increaſe of proſperity, performed upon any acceſſion of wealth or proſperity, and upon other joyful occaſions. 5. A *śrádd'ha* intended to introduce the ſhade of a deceaſed kinſman to the reſt of the manes. 6. Obſequies performed on appointed days, ſuch as that of new moon, full moon, ſun's paſſage into a new ſign, &c. 7. A *śrádd'ha* to ſanctify the food at an entertainment given to a company of reverend perſons. 8. One performed when ſtated numbers of prieſts are fed at the coſt of a perſon who needs purification from ſome defilement. 9. A *śrádd'ha* preparatory to the celebration of any ſolemn rite, and conſidered as a part of ſuch rite. 10. *Śrádd'has* in honour of deities. 11. Oblations of clarified butter, previous to the undertaking of a diſtant journey. 12. A *śrádd'ha* to ſanctify a meal of fleſh meat, prepared ſimply for the ſake of nouriſhment.

After ſmearing the place with cow-dung, a ſquare altar of ſand is raiſed on it, one or two fingers high, and a ſpan nearly in each direction. (It muſt be triangular at the obſequies of one recently defunct.) The perſon who performs the ceremony, firſt waſhes his hands and feet, ſips water, and puts a ring of *cuśa* graſs on the ring finger of each hand. He ſits down on a cuſhion of *cuśa* graſs, or of other materials, placed upon a blade of ſuch graſs. He lights a lamp, reciting a prayer, which will be cited on another occaſion. He places the implements and materials in regular order; and ſprinkles water on himſelf, and all around; meditating on VISHN'U, ſurnamed the lotos-eyed, and revolving in his mind the couplet, "Whether pure or defiled, &c." He now ſhifts the ſacerdotal thread to his right ſhoulder, and ſolemnly declares his intention of performing a *śrádd'ha*, and the motive of it. He thrice meditates the *gáyatrí*, and pronounces the ſalutation to ſuperior beings, "Salutation to the Gods, to the manes of anceſtors, &c.

AFTER this preparation, he proceeds to invite and to welcome the aſſembled Gods and the manes. Firſt, he places two little cuſhions of *cuśa* graſs on one ſide of the altar for the *Viśwédévas*, and fix in front of it for the *Pitrís*. Each cuſhion ſhould conſiſt of three blades of graſs folded up. After ſtrewing *cuśa* graſs on thoſe cuſhions, he aſks, "Shall I invoke the aſſembled Gods?" Being told, "Do ſo," he thus invokes them: "Aſſembled Gods! hear my invocation; come, and ſit down on this holy graſs." After ſcattering barley on the ſame ſpot, he meditates this prayer; "Aſſembled Gods! liſten to my invocation, ye, who reſide in the ſky, and ye who abide near us, [on earth,] or [far off] in heaven: ye, whoſe tongues are fire; and ye, who defend the funeral ſacrifice, ſit on this graſs, and be cheerful." He then invites the manes of anceſtors with ſimilar invocations: "O, fire! zealouſly we

we ſupport thee, zealouſly we feed thee with fuel; eagerly do thou call our willing anceſtors to taſte our oblation." "May our progenitors, who eat the moon plant, who are ſanctified by holy fires, come by paths which Gods travel.* Satisfied with anceſtral food at this ſolemn ſacrifice, may they applaud and guard us." He next welcomes the Gods and manes with oblations of water, &c. in veſſels made of leaves.† Two are preſented to the *Viſwédévas*, three to paternal anceſtors, and as many to maternal fore-fathers. *Cuśa* graſs is put into each veſſel, and water ſprinkled on it, while the prayer, "May divine waters be auſpicious to us, &c." is recited. Barley is thrown into the veſſels intended for the Gods, and *tila* into thoſe intended for the manes of anceſtors, with theſe prayers: 1. "Barley! thou art the ſeparator,‡ ſeparate [us from] our natural enemies, and from our malicious foes." 2. "Thou art *tila*, ſacred to Sóma, &c." At a *śrádd'ha* for increaſe of proſperity, which is performed on many occaſions as a preparative for a ſolemn act of religion, barley is thrown into the veſſels inſtead of *tila*, and the laſt prayer is thus varied: "Thou art barley, ſacred to Sóma: framed by the divinity, thou doſt produce celeſtial bliſs: mixt with water, may thou long ſatisfy with nouriſhment my ſeveral progenitors, whoſe mouths are full of bleſſings." The veſſels are ſucceſſively taken up, repeating each time a prayer before cited: "The waters in heaven, in the atmoſphere, and on the earth, have been united with milk, &c." The *cuśa* graſs, that lay on the veſſels, is put into a *Bráhmaṅa's* hand; and that which was under it, is held by the perſon

* The *Via Lactea* ſeems to be meant by the path of the Gods.

† Plantain leaves; or elſe leaves of the *Butea frondoſa*, or of the *Baſſia lati-folia*.

‡ *Yava* ſignifies barley: in this text it alſo ſignifies ſeparator, being derived from *yu*, to unmix. Many of the prayers contain ſimilar quibbles.

perſon who performs the *śrádd'ha*, in his own hand; and through it he ſucceſſively pours the water out of each veſſel on the *Bráhmaṅa's* hand. He then piles up the empty veſſels in three ſets, and reverſes them, ſaying, while he overſets the firſt, "Thou art a manſion for anceſtors."

At the laſt obſequies for one recently deceaſed, and which are named the *Sapiṅdana*, the following prayer is recited when the veſſel, which has been offered to him, is piled up with the reſt: "May the manſion of thoſe progenitors, who have reached a common abode, and who have accordant minds, ſoſter him: may the bleſſed ſacrifice, ſacred to the Gods, be his." The ſubjoined prayer, likewiſe, is peculiar to the *Sapiṅdana*. "By [the interceſſion of] thoſe ſouls who are mine by affinity, who are animated [ſhades,] who have reached a common abode, who have accordant minds, may proſperity be mine in this world for a hundred years."

The perſon who performs the *śrádd'ha*, next takes up food ſmeared with clarified butter, and makes two oblations to fire, reciting theſe prayers: 1. "May this oblation to fire, which conveys offerings to the manes, be efficacious. 2. "May this oblation to the moon, wherein the progenitors of mankind abide, be efficacious."

Bra'hman'as ſhould be fed with the reſidue of the oblation; it is accordingly conſecrated for that purpoſe by the following prayer: "The veſſel that holds thee is the earth; its lid is the ſky: I offer this reſidue of an oblation, ſimilar to ambroſia, in the undefiled mouth of a prieſt; may this oblation be efficacious." The performer of the *śrádd'ha* then points with his thumb towards the food, ſaying, "Thrice did Vishn'u ſtep, &c." He adds, "May the demons and giants, that ſit on this conſecrated ſpot, be diſperſed." He meditates the *gáyatrí* with the names of worlds; and ſweetens the food with honey or ſugar, ſaying, "May winds blow ſweet, &c."

&c." He then diſtributes the food among *Brâhmaṅas*, and when they have eaten, and have acknowledged that they are ſatisfied, he gives them water to rince their mouths.

He now proceeds to offer the funeral cakes, conſiſting of balls or lumps of food mixed with clarified butter. He offers three to the paternal foreſathers, as many to the maternal anceſtors, and two to the *Viśwédévas*. The prayers, ("Anceſtors! rejoice, take your reſpective ſhares, &c.") and the form of the oblation, have been already mentioned. It is only neceſſary to add in this place, that he wipes his hand with *cuśa* graſs in honour of remoter anceſtors, who thus become partakers of the oblations.

In the next place, he makes ſix libations of water from the palms of his hands, with the ſalutation to the ſeaſons: "Salutation unto you, O fathers, and unto the ſaddening ſeaſon, &c." By this prayer the manes of anceſtors are doubly ſaluted; for the *Véda* declares, "The ſix ſeaſons are the progenitors of mankind."

A thread is placed on each funeral cake, to ſerve as apparel for the manes; and each time the ſame words are repeated; "Fathers! this apparel is offered unto you." Flowers, perfumes, and ſimilar things, are added at pleaſure; but water muſt be ſprinkled on each cake, with the prayer, "Waters, ye are the food of our progenitors, &c."

The performer of the *śrádd'ha* then takes up the middle cake, and ſmells to it; or his wife eats it, if they be ſolicitous for male offſpring: in this caſe the following prayer muſt be recited: "Grant, O progenitors, the conception of a male child, [long-lived and healthy, like] the lotos and garland, [or twins, that ſprung from A'swiní]; ſo that, at this ſeaſon, there may be a perſon [to fulfill the wiſhes of the Gods, of the manes, and of human beings."] He then takes up the cakes ſucceſſively, ſmells to them, throws them into a veſſel, and gives away the food

food to a mendicant prieſt, or to a cow; or elſe caſts it into the waters.

He then diſmiſſes the manes, ſaying, "Fathers, to whom food belongs, guard our food, and the other things offered by us; venerable and immortal as ye are, and converſant with holy truths, quaff the ſweet eſſence of it; be cheerful; and depart contented by the paths which Gods travel." Laſtly, he walks round the ſpot, and leaves it, ſaying, "May the benefit of this oblation accrue to me repeatedly: may the Goddeſs of the earth, and the Goddeſs of the ſky, whoſe form is the univerſe, viſit me [with preſent and future happineſs.] Father and mother! reviſit me, [when I again celebrate obſequies.] Sóma, king of the manes, viſit me for the ſake of [conferring] immortality."

A S'ra'dd'ha is thus performed with an oblation of three funeral cakes only, to three male paternal anceſtors, on ſome occaſions; or with as many funeral oblations to three maternal anceſtors, on others. Sometimes ſeparate oblations are alſo preſented to the wives of the paternal anceſtors; at other times, ſimilar offerings are likewiſe made to the wives of three maternal anceſtors. Thus at the monthly *śrádd'has* celebrated on the day of new moon, ſix funeral cakes are offered to three paternal and as many maternal male anceſtors with their wives: on moſt other occaſions, ſeparate oblations are preſented to the female anceſtors. At the obſequies celebrated in the firſt half of *Aświna*, on the day entitled *Mahálayá*, funeral cakes are ſeparately offered to every deceaſed friend and near relation: thus, immediately after the oblations to anceſtors, a cake is preſented to a deceaſed wife; then to a ſon or daughter, to a brother or ſiſter, to an uncle or aunt, to a father-in-law, to a preceptor, and, laſtly, to a friend. The ſame is obſerved at the obſequies performed on the day of an eclipſe, or upon a pilgrimage to any holy ſpot, and eſpecially to *Gayá*.

Formal

FORMAL obſequies are performed no leſs than ninety-ſix times in every year; namely, on the day of the new moon, and on the dates of the fourteen *Menwantaras*, and of four *Yugádyás*; that is, on the anniverſaries of the acceſſion of fourteen MENUS, and of the commencement of four ages: alſo, throughout the whole firſt fortnight of *Aświna*, thence called *pitrïpacſha*, and whenever the ſun enters a new ſign, and eſpecially when he reaches the equinox, or either ſolſtice; and, in certain circumſtances, when the moon arrives at *Vyatipatá*, one of the twenty-ſeven *yógas*, or aſtrological diviſions of the zodiack. The eighth of *Pauſha*, called *Aindrí*, the eighth of *Maghá*, (when fleſh-meat ſhould be offered,) and the ninth of the ſame month, together with additional obſequies on ſome of theſe dates, and on a few others, complete the number above mentioned. Different authorities do not, however, concur exactly in the number or in the particular days when the *śrádd'has* ſhould be ſolemnized.

BESIDES theſe formal obſequies, a daily *śrádd'ha* is likewiſe performed. It conſiſts in dropping food into the hands of a *Bráhmaṅa*, after offering it to ſix anceſtors by name, with the uſual preparatory vow and prayers, and with the formality of placing three blades of graſs as a ſeat for each anceſtor; but uſing a ſingle prayer only for the invocation of the manes, and omitting the ceremony of welcoming them with an *argha*. Libations of water are alſo made in honour of progenitors, as noticed in the former eſſay on daily ablutions.

THE obſequies for increaſe of proſperity, or, as the ſame term *(Vriddhi śrádd'ha)* may ſignify, the obſequies performed on an acceſſion of proſperity,* are celebrated previouſly to the ſacrifice of a victim, and to the ſolemnization of a marriage, or of any of the

* Sometimes named *Nándi muc'ha*, from a word which occurs in the prayer peculiar to this *śrádd'ha*.

the ceremonies which, according to the notions of the *Hindus*, contribute to the regeneration of a twice-born man; that is, of a *Bráhmaṅa*, *Cſhatriya*, or *Vaiśya*. This *śrádd'ha* is likewiſe performed at the commencement and cloſe of a ſolemn faſt.

It ſhould be obſerved reſpecting the practice of giving food to prieſts at all theſe obſequies,* that *Bráhmaṅas* generally give it to one or more of their own relations. A ſtranger, unleſs indigent, would be very unwilling to accept the food, or to attend at a *śrádd'ha* for the purpoſe of eating it. The uſe of fleſh-meat is poſitively enjoined to *Hindus* at certain obſequies, (ſee MENU c. 3. v. 124,) and recommended at all, (MENU c. 3. v. 268, &c.) but the precepts of their law-givers on the ſubject, are by ſome deemed obſolete in the preſent age; and are evaded by others, who acknowledge the cogency of theſe laws: theſe commonly make a vow to abſtain from fleſh-meat, and conſider that vow as more binding than the precepts here alluded to. Others, again, not only eat meat at obſequies and ſolemn ſacrifices, but make it their common diet, in direct breach of the inſtitutes of their religion. (See MENU c. 5. v. 31, &c.)

BRA'HMAN'AS, who maintain a perpetual fire, which all who devote themſeves to the prieſthood ought to do, perform the daily ceremonies of religion in their full detail. Others, who are engaged in worldly purſuits, and even ſome who follow the regular profeſſion of the ſacerdotal tribe, abridge theſe rites: they compriſe all the daily ſacraments in one ceremony, called *Vaiśwadéva*, which is celebrated in the forenoon, and by ſome in the evening likewiſe. It conſiſts in oblations to the Gods, to the manes, and to the ſpirits, out of the food prepared for the daily meal; and in a gift of a part of it to gueſts.

SITTING down on a clean ſpot of ground, the *Bráhmaṅa*

Bráhmaṅa places a veſſel containing fire on his right hand, and hallows it by throwing away a lighted piece of *cuśa* graſs, ſaying, "I diſmiſs far away carnivorous fire, &c. He then places it on the conſecrated ſpot, reciting the prayer with which the houſehold and ſacrificial fires ſhould be lighted by the attrition of wood: "Fires! [this wood] is thy origin, which is attainable in all ſeaſons; whence being produced, thou doſt ſhine. Knowing this, ſeize on it, and afterwards augment our wealth."

He then lays *cuśa* graſs on the eaſtern ſide of the fire, with its tips pointed towards the north, reciting the firſt verſe of the *Ṛigvéda*, with which alſo it is uſual to commence the daily lecture of that *Véda*: "I praiſe divine fire, primevally conſecrated, the efficient performer of a ſolemn ceremony, the chief agent of a ſacrifice, the moſt liberal giver of gems."

He next ſpreads *cuśa* graſs on the ſouthern ſide of the fire, with its tips pointed towards the eaſt, reciting the introduction of the *Yajurvéda*, with which alſo a daily lecture of the *Yajuſh* is always begun. "1. I gather thee for the ſake of rain." [He breaks off a branch of a tree, or is ſuppoſed to do ſo, with theſe words:] 2. "I pluck thee for the ſake of ſtrength." [He pulls down the branch he had broken.] 3. "Ye are like unto air." [He touches young calves with the branch he had plucked.] 4. "May the liberal generator [of worlds] make you happily reach this moſt excellent ſacrament." [He is here ſuppoſed to touch the milch cows with the ſame branch.]

He then ſpreads *cuśa* graſs on the weſtern ſide, with the tips pointed to the north, reciting the prayer which precedes a lecture of *Sámaḍéva*: "Fire! approach to taſte [my offering;] thou, who art praiſed for the gift of oblations. Sit down on this graſs, thou, who art the complete performer of the ſolemn ſacrifice."

In like manner he ſpreads *cuśa* graſs on the northern

northern ſide, with the tips pointed to the eaſt, reciting the prayer which precedes a lecture of the *At'harvan*: "May divine waters be auſpicious to us, &c."

EXCITING the fire, and ſprinkling water on it, he muſt offer with his hands, food ſmeared with clarified butter, three ſeveral times, ſaying, "Earth! Sky! Heaven!" He then makes five ſimilar oblations to the regent of fire; to the god of medicine; to the aſſembled deities; to the lord of created beings; and, laſtly, to the Creator of the univerſe." He concludes the ſacrament of the Gods with ſix oblations, reciting ſix prayers, 1. "Fire! thou doſt expiate a ſin againſt the Gods [ariſing from any failure in divine worſhip:] may this oblation be efficacious." 2. "Thou doſt expiate a ſin againſt man [ariſing from a failure in hoſpitality."] 3. "Thou doſt expiate a ſin againſt the manes [from a failure in the performance of obſequies."] 4. "Thou doſt expiate a ſin againſt my own ſoul [ariſing from any blameable act."] 5. "Thou doſt expiate repeated ſins." 6. "Thou doſt expiate every ſin I have committed, whether wilfully or unintentionally: may this oblation be efficacious."

HE then worſhips fire, making an oblation to it with this prayer: "Fire! ſeven are thy fuels; ſeven thy tongues; ſeven thy holy ſages; ſeven thy beloved abodes; ſeven ways do ſeven ſacrificers worſhip thee. Thy ſources are ſeven. Be content with this clarified butter. May this oblation be efficacious."*

* The commentator enumerates the ſeven tongues of fire, *Pravaha, 'Avaha, Udvaha, Sanvaha, Vivaha, Parivaha, Nivaha,* (or elſe *Anuvaha;*) all of which imply the power of conveying oblations to the deities to whom offerings are made. The ſeven holy ſages and ſacrificers, are the *Hotri, Maitrávarúna, Brahmánách'hanſi, Ach'hávác, Pótri, Néshtri,* and *Agnid'hra*; that is, the ſeven officiating priests at very ſolemn ſacrifices. They worſhip fire ſeven ways, by the *Agnish'tóma,* and other ſacrifices. The ſeven abodes

About this time he extinguiſhes the *Rac'ſhóghna*, or lamp lighted previouſly to the preſenting of oblations to the Gods and to the manes. It was lighted for the purpoſe of repelling evil ſpirits, and is now extinguiſhed with this text: "In ſolemn acts of religion, whatever fails through the negligence of thoſe who perform the ceremony, may be perfected ſolely through meditation on Vishn'u."

The *Bráhmaṅa* ſhould next offer the reſidue of the oblation to ſpirits, going round to the different places where ſuch oblations ought to be made, ſweeping each ſpot with his hand, ſprinkling water on it, and placing there lumps of food. Near the ſpot where the veſſel of water ſtands, he preſents three ſuch oblations, ſaying, "Salutation to rain, to water, to the earth." At both doors of his houſe he makes offerings to D'ha'tŕi and Vid'ha'tŕi, or Brahma', the protector and creator. Towards the eight principal points of the compaſs he places offerings, ſeverally adding ſalutation to them, and to the regents of them. In the middle of the houſe he preſents oblations, with ſalutation to Brahma', to the ſky, and to the ſun. Afterwards he offers ſimilar oblations to all the Gods; to all beings; to twilight; and to the Lord of all beings. He then ſhifts the ſacrificial cord, and looking towards the ſouth, and dropping one knee, he preſents an oblation to the manes of anceſtors, ſaying, "Salutation to progenitors; may this anceſtral food be acceptable." This ceremony is not conſtantly practiſed, though directed in ſome rituals; but the reſidue of the oblation

abodes are the names of the ſeven worlds: and fire is called in the *Véda, ſaptachitica*, which ſeems to allude to ſeven conſecrated hearths. In the ſixteen verſes called *Paurusha*, which have been already quoted, the names of the ſeven worlds, thrice repeated, are underſtood to be meant by the thrice ſeven fuels; and the ſeven oceans are the ſeven moats ſurrounding the altar. Fire, like the ſun itſelf, is ſuppoſed to emit ſeven rays: this, perhaps, may account for the number ſeven being ſo often repeated.

lation to the Gods muſt be left on a clean ſpot of ground, as an oblation to all beings, intended, however, for dogs and crows in particular. It is preſented with the following prayer, which is taken from the *Puráńas*. "May Gods, men, cattle, birds, demi-gods, benevolent genii, ſerpents, demons, departed ſpirits, blood-thirſty ſavages, trees, and all who deſire food given by me: 2. May reptiles, inſects, flies, and all hungry beings, or ſpirits concerned in this rite, obtain contentment from this food left for them by me; and may they become happy: 3. May they, who have neither mother, nor father, nor kinſman, nor food, nor means of obtaining it, be ſatisfied with that which is offered by me on this ſpot for their contentment, and be cheerful." Or the following prayer may be uſed: "To animals, who night and day roam in ſearch of food offered to the ſpirits, he who deſires nouriſhment ſhould give ſomething: may the Lord of nouriſhment grant it unto me."

He concludes by performing a luſtration ſimilar to that which has been already noticed, but much ſhorter. After thus completing the other ſacraments, the houſeholder ſhould preſent food to his gueſts; that is, to any perſon who claims his hoſpitality. When he has thus allotted out of the food prepared for his own repaſt, one portion to the Gods, a ſecond to progenitors, a third to all beings, and a fourth to his gueſts, he and his family may then, and not before, conſume the remaining portion of the food. Whenever a ſpiritual preceptor, a devotee, or an officiating prieſt, a bridegroom, or a particular friend, comes as a gueſt, he is received with honours, which will be deſcribed among the nuptial ceremonies. In the entertainment of other gueſts, no religious rites are performed, nor any prayers recited.

The houſeholder is enjoined to give daily alms, but no particular time is preſcribed for the diſtribution of them: he is ſimply directed to give food

to religious mendicants whenever they come to his door, but eſpecially if they come at the time when food is ready for his own meal. On the authority of the *Puráńas*, it is alſo a common practice to feed a cow before the houſeholder breaks his own faſt.* He either preſents graſs, water, and corn, to her with this text, "Daughter of SURABHÍ, framed of five elements, auſpicious, pure, holy, ſprung from the ſun, accept this food given by me; ſalutation unto thee:" or elſe he conducts the kine to graſs, ſaying, "May cows, who are mothers of the three worlds, and daughters of SURABHÍ, and who are beneficent, pure, and holy, accept the food given by me."

SOME *Bráhmańas* do ſtill further abridge the compendious ceremony called *Vaiśwadéva*. They offer perfumes and flowers to fire; and make five oblations, out of the food prepared for their own uſe, to BRAHMA', to the Lord of created beings, to the houſehold fire, to CAŚYAPA, and to ANUMATI, dropping each oblation on fire, or on water, or on the ground, with the uſual addition, "May this oblation be efficacious." They then make offerings to all beings, by placing a few lumps of food at the door, or on a quadrangular ſpot near the fire, with a ſalutation

* The adoration of a cow is not uncommon. This worship conſists in preſenting flowers to her, waſhing her feet, &c. It is entirely different from the practice here noticed. Both ſeem to be founded on the ſuperſtitious notion, that the favour of SURABHÍ, (the boon-granting cow) may be gained by ſhowing kindneſs to her offſpring. The ſtory of VASISHTA'S cow, NANDINI, attended by the king DILÍPA, for the ſake of obtaining a boon through her means, is a pretty fable grounded on this notion: it is beautifully told by CA'LIDA'SA in the *Raghuvan'ſa*. I cannot refrain from mentioning another fable of a cow named BAHULA', whoſe expoſtulations with a tyger, pleading to him to ſpare her life, form the only admired paſſage in the ITA'HASAS, or collection of ſtories ſuppoſed to be related by BHÍMASE'NA, while he lay at the point of death, wounded with innumerable arrows. The fourth day of *Á'wina* is ſacred to this cow, and named from her, *Bahulá Chaturthí*. Images of her, and of her calf, are worſhipped; and the extract from the ITIHASAS is on that day read with great ſolemnity.

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form of humble ſalutation to his forehead; and he ſhould add, "May this be always ours:" that is, may food never be deficient. When he has ſitten down, he ſhould lift the plate with his left hand, and bleſs the food, ſaying, "Thou art invigorating." He ſets it down, naming the three worlds; or if the food be handed to him, he ſays, "May heaven give thee;" and then accepts it with theſe words; "The earth accepts thee." Before he begins eating, he muſt move his hand round the plate, to inſulate it, or his own perſon rather, from the reſt of the company. He next offers five lumps of food to *Yama* by five different titles: he ſips and ſwallows water: he makes five oblations to breath by five diſtinct names, *Práńa*, *Vyána*, *Apána*, *Samána*, and *Udána*; and laſtly, he wets both eyes. He then eats his repaſt in ſilence, lifting the food with all the fingers of his right hand; and afterwards again ſips water, ſaying, "Ambroſial fluid! thou art the couch of VISHN'U, and of food.

NOTES.

NOTES.

(A) THAT *Hindus* belong to various ſects, is univerſally known; but their characteriſtic differences are not, perhaps, ſo generally underſtood. Five great ſects excluſively worſhip a ſingle deity: one recogniſes the five divinities which are adored by the other ſects reſpectively; but the followers of this comprehenſive ſcheme moſtly ſelect one object of daily devotion, and pay adoration to other deities on particular occaſions only. Even they deny the charge of polytheiſm, and repel the imputation of idolatry: they juſtify the practice of adoring the images of celeſtial ſpirits, by arguments ſimilar to thoſe which have been elſewhere employed in defence of angel and image worſhip. If the doctrines of the *Vēda*, and even thoſe of the *Puráńas*, be cloſely examined, the *Hindu* theology will be found conſiſtent with monotheiſm, though it contain the ſeeds of polytheiſm and idolatry. I ſhall take ſome future occaſion of enlarging on this topic: I have here only to remark, that modern *Hindus* ſeem to miſunderſtand the numerous texts which declare the unity of the godhead, and the identity of VISHN'U, SIVA, the Sun, &c. Their theologiſts have entered into vain diſputes on the queſtion, which among the attributes of GOD, ſhall be deemed characteriſtic and pre-eminent. SANCARA-A'CHA'RYA, the celebrated commentator on the *Vēda*, contended for the attributes of S'IVA, and founded, or confirmed, the ſect of *S'aivas*, who worſhip MAHA'-DE'VA as the Supreme Being, and deny the independent exiſtence of VISHN'U, and other deities. MA'D'HAVA-A'CHA'RYA, and VALLABHA-A'CHA'RYA, have, in like manner, eſtabliſhed the ſect of *Vaiſhńavas*, who adore VISHN'U as GOD. The *Suras* (leſs numerous than the two ſects above-mentioned) worſhip the Sun, and acknowledge no other divinity. The *Gáńapatyas* adore GAN'E'S'A, as uniting in his perſon all the attributes of the Deity.

BEFORE I notice the fifth ſect, I muſt remind the reader, that the *Hindu* mythology has perſonified the abſtract and attractive powers of the divinity, and has aſcribed ſexes to theſe mythological perſonages. The *Sacti*, or energy of an attribute of GOD, is female, and is fabled as the conſort of that perſonified attribute. The *Sacti* of SIVA, whoſe emblem is the phallus, is herſelf typified by the female organ. This the *Sáctas* worſhip; ſome figuratively, others literally.

VO'PADE'VA, the real author of the *S'rí Bhágavata*, has endeavoured to reconcile all the ſects of *Hindus*, by reviving the doctrines of VYA'SA. He recogniſes all the deities, but as ſubordinate to the Supreme Being, or rather as attributes or manifeſtations of GOD. A new ſect has been thus formed, and is denominated from that, modern *Puráńa*; but the numerous followers of it do not ſeem to have well apprehended the doctrines they profeſs. They incline much to real polytheiſm; but do, at leaſt, reject the derogatory notions of the divinity, which the other ſects ſeem to have adopted.

The *Vaiſńavas*, though nominally worſhippers of VISHN'U, are, in fact, votaries of deified heroes. The *Góculaſt'has* (one branch of this ſect) adore CRĬSHN'A, while the *Rámanuj* worſhip RAMACHANDRA. Both have again branched into three ſects: one conſiſts of the excluſive worſhippers of CRĬSHN'A, and theſe only are deemed true and orthodox *Vaiſńavas*; another joins his favourite RA'D'HA' with the herd. A third, called *Rád'hábállabhí*, adores RA'D'HA' only, conſidering her as the active power of VISHN'U. The followers of theſe laſt mentioned ſects have adopted the ſingular practice of preſenting to their own wives the oblations intended for the goddeſs; and thoſe among them who follow the left-handed path, (there is in moſt ſects a right-handed or decent path, and a left-handed or indecent mode of worſhip,) require their wives to be naked when attending them at their devotions.

AMONG

AMONG the *Rámánuj*, ſome worſhip RA'MA only; others SÍTA'; and others both RA'MA and SÍTA'. None of them practiſe any indecent mode of worſhip; and they all, like the *Góculaſt'has*, as well as the followers of the *Bhágavata*, delineate on their foreheads, a double upright line with chalk, or with ſandal-wood, and a red circlet with red ſanders, or with turmerick and lime; but the *Rámánuj* add an upright red line in the middle of the double white one.

The *Saivas* are all worſhippers of S'IVA and BHAWA'NI conjointly; and they adore the *linga*, or compound type of this God and Goddeſs; as the VAISHN'AVAS do the image of LACSHMÍ-NA'RA'YAN'A. There are no excluſive worſhippers of S'IVA, beſides the ſect of naked gymnoſophiſts called *Lingís*; and the excluſive adorers of the Goddeſs are the *Sáctas*. In this laſt mentioned ſect, as in moſt others, there is a right-handed and decent path, and a left-handed and indecent mode of worſhip: but the indecent worſhip of this ſect is moſt groſsly ſo, and conſiſts of unbridled debauchery with wine and women. This profligate ſect is ſuppoſed to be numerous, though unavowed. In moſt parts of India, if not in all, they are held in deſerved deteſtation: and even the decent *Sáctas* do not make public profeſſion of their tenets, nor wear on their foreheads the mark of the ſect, leſt they ſhould be ſuſpected of belonging to the other branch of it.

THE *S'aivàs* and *Sáctas* delineate on their foreheads three horizontal lines, with aſhes obtained, if poſſible, from the hearth on which a conſecrated fire is perpetually maintained: they add a red circlet, which the *Saivas* make with red ſanders; and which the *Sáctas*, when they avow themſelves, mark either with ſaffron, or with turmeric and borax.

THE *Sauras* are true worſhippers of the ſun; and ſome of them, it ſeems, adore the dormant and active energies of the planet conjointly. This ſect, which

which is not very numerous, is diſtinguiſhed by the uſe of red ſanders for the horizontal triple line, as well as for the circlet on their foreheads.

THE *Gáńapatyas* have not, ſo far as I can learn, branched into different ſects. Nor can I add any information reſpecting their peculiar tenets, further than that GAN'E'S'A is excluſively worſhipped by them. The ſect is diſtinguiſhed by the uſe of red minium for the circlet on their foreheads. The family of *Brámańas*, reſiding at *Chinchwér*, near *Púná*, and enjoying the privilege of an hereditary incarnation of GAN'E'S'A from father to ſon, probably belongs to this ſect. We may hope for more information on this curious inſtance of prieſtcraft and credulity, from the inquiries made on the ſpot by the gentlemen of the embaſſy from Bombay, who lately viſited that place.

BEFORE I conclude this note, (concerning which it ſhould be remarked, that the information here collected reſts chiefly on the authority of verbal communications,) I muſt add, that the left-handed path, or indecent worſhip of the ſeveral ſects, eſpecially that of the *Sáktas*, is founded on the *Tantras*, which are for this reaſon held in diſeſteem. I was miſinformed, when I deſcribed them as conſtituting a branch of literature highly eſteemed, though much neglected. (Aſ. Reſ. *vol.* 5, *p.* 54.) The reverſe would have been more exact.

(B) THIS prayer, when uſed upon other occaſions, is thus varied: "Salutation unto you, O fathers, and unto the ſaddening ſeaſon, &c." The ſix ſeaſons, in the order in which they are here named, are the hot, dewy, rainy, flowery, froſty and ſultry ſeaſons. One is indicated in this paſſage by the name of the month with which it begins; and a text of the *Véda*, alluded to by the late Sir WILLIAM JONES, in his Obſervations on the Lunar Year of the *Hindus*, (Aſ. Reſ. *v.* 3, *p.* 258,) ſpecifies *Tapas* and *Tapaſya*, the lunar (not the ſolar) *Mágha* and *Phálguna*,

Phálguna, as correſponding with *Síſira*; that is, with the dewy ſeaſon. The text in queſtion ſhall be ſubjoined to this note, becauſe it may ſerve to prove that the *Véda*, from which it is extracted, (APASTAMBA's copy of the *Vajurvéda*, uſually denominated the white *Yajuſh*,) cannot be much older than the obſervation of the colures recorded by PARA'S'ARA, (ſee Aſ. Reſ. *v.* 2, *p.* 268 and 393,) which muſt have been made nearly 1391 years before the Chriſtian æra. (Aſ. Reſ. *v.* 5, *p.* 288.) According to the *Véda*, the lunar *Madhu* and *Mádhava*, or *Chaitra* and *Vaiſác'ha*, correſpond with *Vaſanta*, or the ſpring. Now the lunar *Chaitra*, here meant, is the primary lunar month beginning from the conjunction which precedes full moon in or near *Chitrá*, and ending with the conjunction which follows it. *Vaiſác'ha* does, in like manner, extend from the conjunction which precedes the full moon in or near *Vaiſác'ha* to that which follows it. The five *Nacſhatras*, *Haſta*, *Chitrá*, *Swáti*, *Vaiſác'ha*, and *Anurad'há*, compriſe all the aſteriſms in which the full moons of *Chaitra* and *Vaiſác'ha* can happen; and theſe lunar months may therefore fluctuate between the firſt degree of *Uttara P'halguni* and the laſt of *Jyéſht'ha:* conſequently the ſeaſon of *Vaſanta* might begin at ſooneſt, when the ſun was in the middle of *Púrva Bhadrapada*; or it might end at lateſt, when the ſun was in the middle of *Mrígaſiras*. It appears then, that the limits of *Vaſanta* are Piſces and Taurus; that is, *Mína* and *Vríſha*. (This correſponds with a text which I ſhall forthwith quote from a very ancient *Hindu* author.) Now, if the place of the equinox did then correſpond with the poſition aſſigned by PARA'S'ARA to the colures, *Vaſanta* might end at the ſooneſt, ſeven or eight days after the equinox, or at lateſt, thirty-eight or thirty nine days; and on a medium, (that is, when the full moon happened in the middle of *Chitrá*,) twenty-two or twenty-three days after the vernal equinox. This agrees exactly with the

real

real courſe of the ſeaſons; for the rains do generally begin a week before the ſummer ſolſtice; but their commencement does vary, in different years, about a fortnight on either ſide of that period. It ſeems, therefore, a probable inference, that ſuch was the poſition of the equinox when the calendar of months and ſeaſons was adjuſted as deſcribed in this paſſage of the *Véda*. Hence I infer the probability, that the *Védas* were not arranged in their preſent form earlier than the fourteenth century before the Chriſtian æra. This, it muſt be acknowledged, is vague and conjectural; but, if the *Védas* were compiled in India ſo early as the commencement of the aſtronomical *Cali yuga*, the ſeaſons muſt have then correſponded with other months; and the paſſage of the *Véda*, which ſhall be forthwith cited, muſt have diſagreed with the natural courſe of the ſeaſons at the very time it was written. I ſhall now quote the paſſage ſo often alluded to in this note: "*Mad'huś cha Mádhavaś cha Váſanticáv rĭtú; S'ucraś cha S'uchiś cha graiſhmáv rĭtú; Nabhaś cha Nabhaſyaś cha váriſhicáv rĭtú; Iſhas chójaś cha ſáradáv rĭtú; Sahas' cha Sahaſyaś cha haimanticáv rĭtú; Tapas' cha Tapaſyas cha śaiſiráv rĭtú.*" *Madhu* and *Mádhava* are the two portions of the ſeaſon *Vaſanta*, (or the ſpring); *Sucra* and *Suchi*, of *grĭſhma*, (or the hot ſeaſon); *Nabhas* and *Nabhaſya*, of *varſha*, (or the rainy ſeaſon); *Ijas* and *Ujas*, of *S'arada*, (or the ſultry ſeaſon); and *Sahas* and *Sahſya*, of *himanta*, (or the froſty ſeaſon); and *Tapas* and *Tapaſya*, of *śiśra*, (or the dewy ſeaſon).

All authors agree that *Madhu* ſignifies the month of *Chaitra*, *Mádhava* the month of *Vaiſac'ha*, and ſo forth. Theſe names are ſo explained in dictionaries and by aſtronomical writers, as well as by the commentators on this and other paſſages, where theſe names of the months are employed. The author now before me (Diva'cara bha't't'a) expreſsly ſays, that this text of the *Véda* relates to the order of

of the ſeaſons according to the lunar months. He proves it by quoting a text of the *Taittiríya Yajurvéda*, and afterwards cites the following paſſage from BAUDHAY'ANA, reſpecting the ſeaſons meaſured by ſolar-ſidereal time, "*Mína Méſhayór Méſha Vrí ſhabhayór va vaſantah*," &c. *Vaſanta* correſponds with *Mína* and *Méſha*, or with *Méſha* and *Vríſha'*, &c. It ſhould be obſerved, that the ſecondary lunar month, which begins and ends with the full moon, cannot be here meant, becauſe this mode of reckoning has never been univerſal; and the uſe of it is limited to countries ſituated to the northward of the *Vindhya* range of hills, as I learn from the following paſſage of the *Tricánd'a mandana*: "The lunar month alſo is of two ſorts, commencing either with the light fortnight, or with the dark one. Some do not admit the month which begins with the dark fortnight; and even by them who do, it is not admitted on the ſouth of the *Vind'hya* mountains."

Note

Note on Volume 5th, page 108.

In Nos. 3, 5, and 22, of the 5th volume of Aſiatick Reſearches, there are many typographical errors, occaſioned chiefly by the inaccuracy of the amanuenſis who tranſcribed thoſe tracts for tranſmiſſion to the preſs. In moſt inſtances the correction will readily occur to the reader; but one (p. 108, l. 14 and 15,) requires to be marked, becauſe the error very materially affects the ſenſe of the paſſage, which is there verbally tranſlated from Raghunandana's treatiſe on aſtrology. I ſhall take the preſent opportunity of amending that tranſlation, which is not ſufficiently exact as it now ſtands, and I ſhall add ſome remarks on it.

"The *Ghaṭicás, elapſed* from the beginning of the day, being doubled and divided by five, are the lords [*or regents*] of *hórás* conſidered as a denomination of time. During the day theſe regents are determined by intervals of ſix [*counted*] from the day's own regent; during the night, by intervals of five."

Hóra', though not found in the moſt familiar vocabularies of the *Sanſcrit* language, is noticed in the *Viſwa Médiní* as bearing ſeveral ſenſes. It ſignifies the diurnal riſing of a ſign of the zodiac, and alſo ſignifies an aſtrological figure, and half a ſign. It is in this laſt acceptation that the word is uſed in the foregoing paſſage. Conſidered as a denomination of time, half a ſign of the zodiac is the twenty-fourth part of a day; and the coincidence of the name for that meaſure of time is no leſs remarkable, than the aſſigning of a planet to govern each hour, which was done by European as well as Indian aſtrologers. The hours of the planets (as is remarked by Chaucer in his treatiſe on the aſtrolabe) follow the order of the planets ♄. ♃. ♂. ☉. ♀. ☿. ☾. Conſequently, the firſt hour of Saturday being that of Saturn, the twenty-fourth

of the ſeaſons according to the lunar months. He proves it by quoting a text of the *Taittiríya Yajurvéda*, and afterwards cites the following paſſage from BAUDHAY'ANA, reſpecting the ſeaſons meaſured by ſolar-ſidereal time, "*Mína Méſhayór Méſha Vrí ſhabhayór va vaſantah*," &c. *Vaſanta* correſponds with *Mína* and *Méſha*, or with *Méſha* and *Vríſha'*, &c. It ſhould be obſerved, that the ſecondary lunar month, which begins and ends with the full moon, cannot be here meant, becauſe this mode of reckoning has never been univerſal; and the uſe of it is limited to countries ſituated to the northward of the *Vindhya* range of hills, as I learn from the following paſſage of the *Tricánd'a mandana*: "The lunar month alſo is of two ſorts, commencing either with the light fortnight, or with the dark one. Some do not admit the month which begins with the dark fortnight; and even by them who do, it is not admitted on the ſouth of the *Vind'hya* mountains."

Note

IX.

ON THE

Religious Ceremonies of the HINDUS, *and of the* BRA'MENS *eſpecially.*

By H. T. COLEBROOKE, Esq.

ESSAY III.

HOSPITALITY has been already mentioned in the preceding Eſſay, as one of the five great ſacraments which conſtitute the daily duty of a *Hindu*. The formal reception of ſuch gueſts as are entitled to peculiar honour, was reſerved for the ſubject of the preſent tract. The religious rites, intermixed with acts of courteſy, which are practiſed by way of formal hoſpitality, are nearly the ſame, whether it be high rank, a venerable profeſſion, or cordial friendſhip, which entitles the gueſt to be welcomed with diſtinction. They chiefly conſiſt in preſenting to him a ſtool to ſit on, water for ablutions, and honey, mixed with other food, for refreſhment. It ſeems to have been anciently the cuſtom to ſlay a cow on this occaſion; and a gueſt was therefore called *góghna*, or cow-killer. Imperfect traces of this cuſtom remain in the hoſpitable ceremonies which I ſhall now deſcribe from the ritual of *Brámaṅas* who uſe the *Sáma-véda*. As the marriage ceremony opens with the ſolemn reception of the bridegroom by the father of the bride, this part of the nuptial ſolemnity may be fitly choſen as an example of hoſpitable rites. It will furniſh occaſion, too, for proceeding to deſcribe the whole of the marriage ceremony.

HAVING previouſly performed the obſequies of anceſtors, as is uſual upon any acceſſion of good fortune, the father of the bride ſits down, to await the bridegroom's arrival, in the apartment prepared for

for the purpoſe; and at the time choſen for it, according to the rules of aſtrology. The jewels, and other preſents intended for him, are placed there; a cow is tied on the northern ſide of the apartment; and a ſtool, or cuſhion, and other furniture, for the reception of the gueſt, are arranged in order. On his approach, the bride's father riſes to welcome him, and recites the following prayer, while the bridegroom ſtands before him.

"MAY ſhe [who ſupplies oblations for] religious "worſhip, who conſtantly follows her calf, and who "was the milch-cow when YAMA was [the votary,] "abound with milk, and fulfil our wiſhes, year after "year."

THIS prayer is ſeemingly intended for the conſecration of the cow, which is let looſe in a ſubſequent ſtage of the ceremony, inſtead of ſlaying her, as appears to have been anciently the cuſtom. The commentator, whoſe gloſs has been followed in this verſion of the text, introduces it by the remark, that a gueſt, entitled to honourable reception, is a ſpiritual preceptor, a prieſt, an aſcetick, a prince, a bridegroom, a friend, or, in ſhort, any one, to welcome whoſe arrival a cow muſt be tied for the purpoſe of ſlaying her, whence a gueſt is denominated *góghna*, or cow-killer. The prayer ſeems to contain an alluſion, which I cannot better explain, than by quoting a paſſage from CA'LIDA'SA's poem, entitled *Raghuvanſa*, where VAS'ISHT'HA informs the king DILÍPA, that the cow *Surabhí*, who was offended by his neglect, cannot be now appeaſed by courteſy ſhown to herſelf, becauſe ſhe remains in a place inacceſſible to him: "PRACHE'TAS is performing a tedious ſacrifice, to ſupply the oblations of which, *Surabhí* now abides in the infernal region, whoſe gates are guarded by huge ſerpents."

AFTER the prayer above-mentioned has been meditated, the bridegroom ſits down on a ſtool, or cuſhion, which is preſented to him: he firſt recites a

text of the *Yajurvéda*: "I ſtep on this for the ſake of food, and other benefits, on this variouſly ſplendid footſtool." The bride's father preſents to him a cuſhion made of twenty leaves of *cuśa* graſs, holding it up with both hands, and exclaiming, "The cuſhion! the cuſhion! the cuſhion!" The bridegroom replies, "I accept the cuſhion;" and, taking it, places it on the ground under his feet, while he recites the following prayer: "May thoſe plants over which Sóma preſides, and which are variouſly diſperſed on the earth, inceſſantly grant me happineſs while this cuſhion is placed under my feet." Another is preſented to him, which he accepts in the ſame manner, ſaying, "May thoſe numerous plants over which Sóma preſides, and which are ſalutary a hundred different ways, inceſſantly grant me happineſs while I ſit on this cuſhion." Inſtead of theſe prayers, which are peculiar to the *Bráhmaṅas* that uſe the *Sámavéda*, the following text is commonly recited: "I obſcure my rivals, as the ſun does other luminaries: I tread on this as the type of him who injures me."

The bride's father next offers a veſſel of water, thrice exclaiming, "Water for ablutions!" The bridegroom declares his acceptance of it, and looks into the veſſel, ſaying, "Generous water! I view thee: return in the form of fertilizing rain, from him from whom thou doſt proceed:" that is, from the ſun; for it is acknowledged, ſays the commentator, that rain proceeds from vapours raiſed by the heat of the ſun. The bridegroom takes up water in the palms of both hands joined together, and throws it on his left foot, ſaying, "I waſh my left foot, and fix proſperity in this realm." He alſo throws water on his other foot, ſaying, "I waſh my right foot, and introduce proſperity into this realm;" and he then throws water on both feet, ſaying, "I waſh firſt one, and then the other; and laſtly, both feet, that the realm may thrive, and intrepidity be gained."

The

The following is the text of the *Yajuſh*, which is generally uſed inſtead of the preceding prayers: "Thou doſt afford various elegance; I accept thee, who doſt ſo: afford it for the ablution of my feet."

An *arghya* (that is, water, rice, and *durvá* graſs, in a conch, or in a veſſel ſhaped like one, or rather like a boat) is next preſented to the bridegroom in a ſimilar manner, and accepted by him with equal formality: he pours the water on his own head, ſaying, "Thou art the ſplendour of food; through thee may "I become glorious." This prayer is taken from the *Yajuſh*; but the followers of that *Véda* uſe different texts, accepting the *arghya* with this prayer: "Ye are waters, *(áp:)* through you may I obtain *(áp)* all my wiſhes;" and pouring out the water with this text, "I diſmiſs you to the ocean; return to your ſource, harmleſs unto me, moſt excellent waters! but my beverage is not poured forth."

A veſſel of water is then offered by the bride's father, who thrice exclaims, "Take water to be ſipped." The bridegroom accepts it, ſaying, "Thou art glorious, grant me glory:" or elſe, "Conduct me to glory; endue me with ſplendour; render me dear to all people; make me owner of cattle; and preſerve me unhurt in all my limbs."

The bride's father fills a veſſel with honey, curds, and clarified butter; he covers it with another veſſel, and preſents it to the bridegroom, exclaiming three times, "Take the *mad'huparca*." The bridegroom accepts it; places it on the ground; and looks into it, ſaying, "Thou art glorious: may I become ſo." He taſtes the food three times, ſaying, "Thou art the ſuſtenance of the glorious; thou art the nouriſhment of the ſplendid; thou art the food of the fortunate; grant me proſperity." He then ſilently eats until he be ſatisfied.

Although theſe texts be taken from the *Yajuſh*, yet other prayers from the ſame *Véda* are uſed by

the ſects which follow it. While looking into the veſſel, the bridegroom ſays, "I view thee with the eye of the ſun, [who draws unto himſelf what he contemplates."] On accepting the *mad'huparca*, the bridegroom ſays, "I take thee with the aſſent of the generous ſun; with the arms of both ſons of *Aświní*; with the hands of the cheriſhing luminary." He mixes it, ſaying, "May I mix thee, O venerable preſent! and remove whatever might be hurtful in the eating of thee." He taſtes it three times, ſaying, "May I eat that ſweet, beſt and nouriſhing form of honey, which is the ſweet, beſt, and nouriſhing form of honey; and may I thus become excellent, ſweet-tempered, and well nouriſhed by food." After eating until he be ſatisfied, and after ſipping water, he touches his mouth, and other parts of his body, with his hand, ſaying, "May there be ſpeech in my mouth; breath in my noſtrils; ſight in my eye-balls; hearing in my ears; ſtrength in my arms; firmneſs in my thighs: may my limbs and members remain unhurt, together with my ſoul."

PRESENTS ſuitable to the rank of the parties are then preſented to the gueſt. At the marriage ceremony, too, the bride is formally given by her father to the bridegroom, in this ſtage of the ſolemnity, according to ſome rituals, but later, according to others. The hoſpitable rites are then concluded by letting looſe the cow at the interceſſion of the gueſt. A barber, who attends for that purpoſe, exclaims, "The cow! the cow!" Upon which the gueſt pronounces this text: "Releaſe the cow from the fetters of VARUN'A. May ſhe ſubdue my foe: may ſhe deſtroy the enemies of both him (the hoſt) [and me.] Diſmiſs the cow, that ſhe may eat graſs, and drink water." When the cow has been releaſed, the gueſt thus addreſſes her: "I have earneſtly entreated this prudent perſon, [*or, according to another*

other interpretation of the text, each docile perſon,] ſaying, kill not the innocent harmleſs cow, who is mother of RUDRAS, daughter of VASUS, ſiſter of A'DITYAS, and the ſource of ambroſia." In the *Yajurvéda* the following prayer is added to this text: "May ſhe expiate my ſins, and his, (naming the hoſt.) Releaſe her, that ſhe may graze." It is evident that the gueſt's interceſſions imply a practice, now become obſolete, of ſlaying a cow for the purpoſes of hoſpitality.

WHILE the bridegroom is welcomed with theſe ceremonies, or, more properly, before his arrival, the bride bathes during the recital of the following texts. Three veſſels of water are ſeverally poured on her head, with three different prayers. 1. "Love! I know thy name: Thou art called an intoxicating beverage. Bring [the bridegroom] happily. For thee was framed the inebriating draught. Fire! thy beſt origin is here: Through devotion wert thou created. May this oblation be efficacious." 2. "Damſel! I anoint this thy generative organ with honey, becauſe it is the ſecond mouth of the Creator: by that thou ſubdueſt all males, though unſubdued; by that thou art lively, and doſt hold dominion. May this oblation be efficacious." 3. "May the primeval ruling ſages, who framed the female organ, as a fire that conſumeth fleſh, and thereby framed a procreating juice, grant the prolifick power that proceeds from the three-horned [bull,] and from the ſun. May this oblation be efficacious." To elucidate the firſt of theſe texts, the commentator cites the following paſſage: "The ſage VAS'ISHT'HA, the regent of the moon, the ruler of heaven, the preceptor of the Gods, and the great forefather of all beings, however old in the practice of devotion, and old by the progreſs of age, were deluded by women. Liquors diſtilled from ſugar, from grain, and from the bloſſoms of

Baſſia, are three ſorts of intoxicating drinks: the fourth is woman, by whom this world is deluded. One who contemplates a beautiful woman, becomes intoxicated; and ſo does he who quaffs an inebriating beverage: Woman is called an inebriating draught, becauſe ſhe intoxicates by her looks." To explain the ſecond text, the ſame author quotes a paſſage of the *Véda*, intimating that BRAHMA' has two mouths; one containing all holineſs; the other allotted for the production of all beings; for they are created from his mouth."

After the bridegroom has taſted the *Mad'huparca*, preſented to him as above-mentioned, the bride's right hand is placed on his, both having been previouſly rubbed with turmerick, or ſome other auſpicious drug. A matron muſt bind both hands with *cuśa* graſs, amidſt the ſound of cheerful muſick. To this part of the ceremony, the author of the poem entitled *Naiſhada*, has very prettily alluded, in deſcribing the marriage of NALA and DAMAYANT'I, (b. xvi. v. 13 and 14.) As he taſted the *Mad'huparca*, which was preſented to him, thoſe ſpectators, who had foreſight, reflected, "He has begun the ceremonies of an auſpicious day, becauſe he will quaff the honey of BHAIMÍS lip. The bridegroom's hand exults in the ſlaughter of foes; the bride's hand has purloined its beauty from the lotos; it is for that reaſon, probably, that, in this well-governed realm of *Viderbha*, both [guilty] hands are faſt bound with ſtrong *cuśa*."

THE bride's father, bidding the attendant prieſts begin their acclamations, ſuch as "Happy day! auſpicious be it! proſperity attend! bleſſings! &c." takes a veſſel of water, containing *tila** and *cuśa*† graſs, and pours it on the hands of the bride and bridegroom, after uttering the words, "*O'm! tat ſat!*"

* *Sesamum Indicum.* † *Poa cynosuroides.*

ſat!" "God the exiſtent!" and after repeating, at full length, the names and deſignations of the bridegroom, of the bride, and of himſelf; and then ſolemnly declaring, "I give unto thee this damſel, adorned with jewels, and protected by the Lord of creatures;" the bridegroom replies, "Well be it!" The bride's father afterwards gives him a piece of gold, ſaying, "I this day give thee this gold, as a fee for the purpoſe of completing the ſolemn donation made by me." The bridegroom again ſays, "Well be it!" and then recites this text: "Who gave *her?* to whom did he give *her?* Love (or free conſent) gave *her*. To love he gave *her*. Love was the giver. Love was the taker. Love! may this be thine! With love may I enjoy *her!*" The cloſe of the text is thus varied in the *Sámavēda*: "Love has pervaded the ocean. With love I accept *her*. Love! may this be thine." In the common rituals, another prayer is directed, to be likewiſe recited immediately after thus formally accepting the bride: "May the ethereal element give thee. May earth accept thee."

Being thus affianced, the bride and bridegroom then walk forth, while he thus addreſſes her: "May the regents of ſpace, may air, the ſun, and fire, diſpel that anxiety which thou feeleſt in thy mind, and turn thy heart to me." He proceeds thus, while they look at each other: "Be gentle in thy aſpect, and loyal to thy huſband: be fortunate in cattle, amiable in thy mind, and beautiful in thy perſon: be mother of valiant ſons; be fond of delights; be cheerful; and bring proſperity to our bipeds and quadrupeds. Firſt [in a former birth] Sóma received thee; a celeſtial quiriſter next obtained thee; [in ſucceſſive tranſmigrations] the regent of fire was thy third huſband: thy fourth is a human being Sóma gave her to a celeſtial quiriſter; the *Gandharba* gave her to the regent of fire; fire gave her to me: with her he has give me wealth

and male offspring. May ſhe, a moſt auſpicious cauſe of proſperity, never deſert me, &c."*

It ſhould ſeem that, according to theſe rituals, the bridegroom gives a waiſtcloth and mantle to the bride before he is affianced to her; and the ceremony of tying the ſkirts of their mantles precedes that of her father's ſolemnly beſtowing her on the bridegroom. But the ritual of the *Sámavédí* prieſts make the gift of the damſel precede the tying of the knot; and, inconſiſtently enough, directs the mantles to be tied before the bridegroom has clothed the bride. After the donation has been accepted as above-mentioned, the bride's father ſhould tie a knot in the bridegroom's mantle over the preſents given with the bride, while the affianced pair are looking at each other. The cow is then releaſed in the manner before deſcribed; a libation of water is made; and the bride's father meditates the *gáyatrí*, and ties a knot with the ſkirts of the bride's and bridegroom's mantles, after ſaying, "Ye muſt be inſeparably united in matters of duty, wealth, and love." The bridegroom afterwards clothes the bride with the following ceremonies.

He goes to the principal apartment of the houſe, prepares a ſacrificial fire in the uſual mode, and hallows the implements of ſacrifice. A friend of the bridegroom walks round the fire, bearing a jar of water, and ſtops on the ſouth ſide of it. Another does the ſame, and places himſelf on the right hand of the firſt. The bridegroom then caſts four double handfuls of rice, mixed with leaves of *S'ami*,† into a flat baſket: near it he places a ſtone and mullar, after formally touching them: and then, entering

* I omit the remainder of the text, which it would be indecorous to translate into a modern language. The literal ſenſe of it is here ſubjoined in a Latin verſion: "Illa redamans accipito faſcinum meum, quod ego peramans intromittam in eam, multæ quâ illicebræ ſistunt."

† *Adenanthera aculeata.*

entering the houſe, he cauſes the bride to be clothed with a new waiſtcloth and ſcarf, while he recites the ſubjoined prayers. "May thoſe generous women, who ſpun and wound the thread, and who wove the warp and weft of this cloth, generouſly clothe thee to old age. Long-lived woman! put on this raiment." "Clothe her: Inveſt her with apparel! Prolong her life to great age. May thou live a hundred years. As long as thou liveſt, amiable woman! revere [that is, carefully preſerve] beauty and wealth." The firſt of theſe prayers is nearly the ſame with that which is uſed by the followers of the *Yajuſh* when the ſcarf is put on the bride's ſhoulder. It is preceded by a different one, which is recited while the waiſtcloth is wrapped round her: "May thou reach old age. Put on this raiment. Be lovely: be chaſte. Live a hundred years. Invite [that is, preſerve and obtain] beauty, wealth, and male offſpring. Damſel! put on this apparel." Afterwards the following prayer is recited: "May the aſſembled gods unite our hearts: May the waters unite them. May air unite us: May the Creator unite us: May the god of love unite us."

But, according to the followers of the *Sámavéda*, the bridegroom, immediately after the ſcarf has been placed on the bride's ſhoulder, conducts her towards the ſacrificial fire, ſaying, "Sóma [the regent of the moon] gave her to a heavenly quiriſter:* the *Gandharba* gave her to the regent of fire: fire has given her to me, and with her wealth and male offſpring." The bride then goes to the weſtern ſide of the fire, and recites the following prayer, while ſhe ſteps on a mat made of *Viraña* graſs,† and covered with ſilk: "May our lord aſſign me the path by which I may reach

* Gi n'avishn'u here explains *Gandharba* by the word *Aditya*, which may ſignify the ſun, or a deity in general.

† *Andropogon aromaticum*, or *muricatum*.

reach the abode of my lord." She ſits down on the edge of the mat, and the bridegroom offers ſix oblations of clarified butter, reciting the following prayers, while the bride touches his ſhoulder with her right hand. 1. "May fire come firſt among the gods; may it reſcue her offspring from the fetters of death: may VARUN'A, king [of waters,] grant that this woman ſhould never bemoan a calamity befallen her children. 2. May the domeſtic perpetual fire guard her; may it render her progeny long-lived: may ſhe never be widowed; may ſhe be mother of ſurviving children; may ſhe experience the joy of having male offspring. 3. May heaven protect thy back; may air, and the two ſons of *Aświní*, protect thy thighs; may the ſun protect thy children while ſucking thy breaſt; and VRĬHASPATI protect them until they wear clothes, and afterwards may the aſſembled gods protect them. 4. May no lamentation ariſe at night in thy abode; may crying women enter other houſes than thine; may thou never admit ſorrow to thy breaſt; may thou proſper in thy huſband's houſe, bleſt with his ſurvival, and viewing cheerful children. 5. I lift barrenneſs, the death of children, ſin, and every other evil, as I would lift a chaplet off thy head; and I conſign the fetters [of premature death] to thy foes. 6. May death depart from me, and immortality come; may (YAMA) the child of the ſun render me fearleſs. Death! follow a different path from that by which we proceed, and from that which the gods travel. To thee, who ſeeſt, and who hearеſt, I call, ſaying, Hurt not our offspring, nor our progenitors: and may this oblation be efficacious." The bridegroom then preſents oblations, naming the three worlds, ſeparately and conjointly, and offers either four or five oblations to fire, and to the moon. The bride and bridegroom then riſe up, and he paſſes from her left ſide to her right, and makes her join her hands in a hollow form.

THE

entering the houſe, he cauſes the bride to be clothed with a new waiſtcloth and ſcarf, while he recites the ſubjoined prayers. "May thoſe generous women, who ſpun and wound the thread, and who wove the warp and weft of this cloth, generouſly clothe thee to old age. Long-lived woman! put on this raiment." "Clothe her: Inveſt her with apparel! Prolong her life to great age. May thou live a hundred years. As long as thou liveſt, amiable woman! revere [that is, carefully preſerve] beauty and wealth." The firſt of theſe prayers is nearly the ſame with that which is uſed by the followers of the *Yajuſh* when the ſcarf is put on the bride's ſhoulder. It is preceded by a different one, which is recited while the waiſtcloth is wrapped round her: "May thou reach old age. Put on this raiment. Be lovely: be chaſte. Live a hundred years. Invite [that is, preſerve and obtain] beauty, wealth, and male offſpring. Damſel! put on this apparel." Afterwards the following prayer is recited: "May the aſſembled gods unite our hearts: May the waters unite them. May air unite us: May the Creator unite us: May the god of love unite us."

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† *Andropogon aromaticum*, or *muricatum*.

THE oblations and prayers directed by the *Yajurvéda* previous to this period of the ſolemnity, are very different from thoſe which have been here inſerted from the *Samáveda;* and ſome of the ceremonies which will be ſubſequently noticed, are anticipated by the prieſts who follow the *Yajuſh*.

TWELVE oblations are made with as many prayers. 1. May this oblation be efficacious, and happily conveyed to that being who is fire in the form of a celeſtial quiriſter, who is accompanied by truth, and whoſe abode is truth; may he cheriſh our holy knowledge, and our valour. 2. Efficacious be this oblation to thoſe delightful plants which are the nymphs of that being who is fire in the form of a celeſtial quiriſter, who is accompanied by truth, and whoſe abode is truth. 3. and 4. The foregoing prayers are thus varied: "To that being who is the ſun, in the form of a celeſtial quiriſter, and who conſiſts wholly of the *Sámavéda*. Thoſe enlivening rays which are the nymphs of that ſun. 5. and 6. That being who is the moon in the form of a celeſtial quiriſter, and who is a ray of the ſun, and named *Suſhmaña*. Thoſe aſteriſms which are the nymphs of the moon, and are called *Bhécuri*.* 7. and 8. That being who is air, conſtantly moving, and travelling every where. Thoſe waters which are the nymphs of air, and are termed invigorating. 9. and 10. That being who is the ſolemn ſacrifice in the form of a celeſtial quiriſter, who cheriſhes all beings, and whoſe pace is elegant. Thoſe ſacrificial fees which are the nymphs of the ſolemn ſacrifice, and are named thankſgivings. 11. and 12. That being who is mind in the form of a celeſtial quiriſter, who is the ſupreme Ruler of creatures, and who is the fabricator of the univerſe. Thoſe

* This term is not expounded by the commentator. *Bha* ſignifies an aſteriſm; but the meaning of the compound term is not obvious. *Sushman'a* bears ſome affinity to *Shusumna*, mentioned in a former eſſay; but neither of theſe names is explained in the commentaries which I have conſulted.

Thoſe holy ſtrains *(Ŕĭch* and *Sáman)* who are the nymphs of mind, and are named the means of attaining wiſhes."

THIRTEEN oblations are next preſented, during the recital of as many portions of a ſingle text. "May the Supreme Ruler of creatures, who is glorious in his victories over [hoſtile] armies, grant victory to INDRA, the regent of rain: all creatures humbly bow to him, for he is terrible: to him are oblations due; may he grant me victory, knowledge, reflection, regard, ſelf-rule, ſkill, underſtanding, power, [returns of] the conjunction and oppoſition of the ſun and moon, and holy texts. *(Vrĭhat* and *Rat'hantara)*."*

EIGHTEEN oblations are then offered, while as many texts are meditated; they differ only in the name of the deity that is invoked. 1. "May fire, lord of [living] beings, protect me in reſpect of holineſs, valour, and prayer, and in regard to ancient privileges, to this ſolemn rite, and to this invocation of deities. 2. May INDRA, lord or regent of the eldeſt, (that is, of the beſt of beings,) protect me, &c. 3. YAMA, lord of the earth. 4. Air, lord of the ſky. 5. The ſun, lord of heaven. 6. The moon, lord of ſtars. 7. VRĬHASPATI, lord [that is, preceptor] of BRAHMA', [and other deities.] 8. MITRA, (the ſun,) lord of true beings. 9. VARUN'A, lord of waters. 10. The ocean, lord of rivers. 11. Food, lord of tributary powers. 12. SÓMA, (the moon,) lord of plants. 13. SAVITRI, (the generative ſun,) lord of pregnant females. 14. RUDRA, (S'IVA,) lord of [deities that bear the ſhape of] cattle." 15. "The fabricator of the univerſe, lord of forms." 16. "VISHN'U, lord of mountains." 17. "Winds, *(Maruts,)* lords of *(gânas)* ſets of divinities." 18. "Fathers, grandfathers, remoter anceſtors,

* Texts of the *Sámavéda* ſo named.

anceſtors, more diſtant progenitors, their parents, and grandſires."

OBLATIONS are afterwards made with prayers correſponding to thoſe which have been already cited from the *Sámavéda*. 1. "May fire come, firſt among the gods, &c." 2. "May the domeſtick perpetual fire guard her, &c." 3. "Fire, who doſt protect ſuch as perform ſacrifices! grant us all bleſſings in heaven and on earth: grant unto us that various and excellent wealth which is produced on this earth and in heaven." 4. "O beſt of luminaries! come, ſhow us an eaſy path, that our lives may be uninjured. May death depart from me, and immortality come. May the child of the ſun render me fearleſs." 5. "Death! follow a different path, &c."

THE bride offers the oblations of rice mixed with leaves of *S'ami*,* letting fall the offerings on the fire in the manner before mentioned, and with the ſame prayers, but recited in a reverſed order, and a little varied. 1. "The damſel has worſhipped the generous ſun in the form of fire. May that generous ſun never ſeparate her from this huſband." 2. "This woman, caſting the rice into the fire, ſays, May my lord be long-lived: May my kinſmen reach old age." 3. "I caſt this rice into the fire, that it may become a cauſe of thy proſperity. May fire aſſent to my union with thee."†

ACCORDING to the followers of the *Yajurvéda*, the bridegroom now takes the bride's right hand, reciting a text which will be ſubſequently quoted. The bride then ſteps on a ſtone while this text is recited: "Aſcend this ſtone: be firm like this ſtone. Subdue ſuch as entertain hoſtile deſigns againſt me, and repel them." The following hymn is

* *Adenanthera aculeata.*

† This verſion is conformable to a different commentary, from one which was followed in the former translation.

is then chanted. "Charming SARASWATÍ, ſwift as a mare! whom I celebrate in face of this univerſe, protect this [ſolemn rite.] O thou! in whom the elements were produced, in whom this univerſe was framed. I now will ſing that hymn [the nuptial text] which conſtitutes the higheſt glory of women." The bride and bridegroom afterwards walk round the fire, while the following text is recited: "Fire! thou didſt firſt eſpouſe this female ſun, [this woman, beautiful like the ſun:] now let a human being again eſpouſe her by thy means. Give her, O fire! with offspring, to a [human] huſband." The remainder of the rice is then dropped into the fire as an oblation to the god of love.

The next ceremony is the bride's ſtepping ſeven ſteps: it is the moſt material of all the nuptial rites: for the marriage is complete and irrevocable, ſo ſoon as ſhe has taken the ſeventh ſtep, and not ſooner. She is conducted by the bridegroom, and directed by him to ſtep ſucceſſively into ſeven circles, while the following texts are uttered. 1. "May VISHN'U cauſe thee to take one ſtep for the ſake of obtaining food." 2. "May VISHN'U cauſe thee to take one ſtep for the ſake of obtaining ſtrength." 3. "Three ſteps for the ſake of ſolemn acts of religion." 4. "Four ſteps for the ſake of obtaining happineſs." 5. "Five ſteps for the ſake of cattle." 6. "Six ſteps for the ſake of increaſe of wealth." 7. "Seven ſteps for the ſake of obtaining prieſts to perform ſacrifices."* The bridegroom then addreſſes the bride, "Having completed ſeven ſteps, be my companion. May I become thy aſſociate. May none interrupt thy aſſociation with me. May ſuch as are diſpoſed to promote

* In the *Yajurvéda* the texts are varied, ſo that the third ſtep is for increaſe of wealth, and the ſixth for obtaining happy ſeaſons.

promote our happineſs, confirm thy aſſociation with me." The bridegroom then addreſſes the ſpectators: "This woman is auſpicious: approach and view her: and having conferred [by your good wiſhes] auſpicious fortune on her, depart to your reſpective abodes."

THEN the bridegroom's friend, who ſtood near the fire bearing a jar of water, advances to the ſpot where the ſeventh ſtep was completed, and pours water on the bridegroom's head, and afterwards on the bride's, while a prayer above-mentioned is recited: "May waters and all the gods cleanſe our hearts: may air do ſo; may the Creator do ſo: may the divine inſtructreſs unite our hearts."*

THE bridegroom then puts his left hand under the bride's hands, which are joined together in a hollow form, and taking her right hand in his, recites the ſix following texts. 1. "I take thy hand for the ſake of good fortune, that thou mayſt become old with me, thy huſband: may the generous, mighty and prolific ſun render thee a matron, that I may be a houſeholder." 2. "Be gentle in thy aſpect, and loyal to thy huſband: be fortunate in cattle; amiable in thy mind, and beautiful in thy perſon: be mother of ſurviving ſons; be aſſiduous at the [five] ſacraments; be cheerful; and bring proſperity to our bipeds and quadrupeds." 3. "May the Lord of creatures grant us progeny, even unto old age; may the ſun render that progeny conſpicuous. Auſpicious deities have given thee to me. Enter thy huſband's abode; and bring health to our bipeds and quadrupeds." 4. "O INDRA, who pourеſt forth rain! render this woman fortunate, and the mother of children: grant her ten ſons; give her eleven protectors." 5. "Be ſubmiſſive to thy huſband's father, to his mother, to his ſiſter, and to

* It is here translated according to the gloss of GUN'A VISHN'U. In the former version I followed the commentary of HELAYUD'HA.

to his brothers." 6. "Give thy heart to my religious duties: may thy mind follow mine; be thou conſentient to my ſpeech. May VRĬHASPATI unite thee unto me."

THE followers of the *Yajurvéda* enlarge the firſt prayer, and omit the reſt, ſome of which, however, they employ at other periods of the ſolemnity. "I take thy hand for the ſake of good fortune, that thou mayſt become old with me, thy huſband: may the deities, namely, the divine ſun *(aryaman)*, and the prolific being *(ſavitrĭ,)* and the god of love, give thee as a matron unto me, that I may be a houſeholder. I need the goddeſs of proſperity: Thou art ſhe: Thou art the goddeſs of proſperity. I need her. I am the *Sáman*, [*véda.*] Thou art the *Rich*, [*véda.*] I am the ſky: Thou art the earth. Come; let us marry: let us hold conjugal intercourſe: let us procreate offſpring: let us obtain ſons. May they reach old age. May we, being affectionate, glorious, and well diſpoſed, ſee during a hundred years, live a hundred years, and hear a hundred years."

ACCORDING to the ritual, which conforms to the *Sámavéda*, the bridegroom ſits down near the fire with the bride, and finiſhes this part of the ceremony by making oblations, while he names the three worlds ſeverally and conjointly. The taking of the bride's hand in marriage is thus completed. In the evening of the ſame day, ſo ſoon as the ſtars appear, the bride ſits down on a bull's hide, which muſt be of a red colour, and muſt be placed with the neck towards the eaſt, and the hair upwards. The bridegroom ſits down near her, makes oblations while he names the three worlds as uſual; and then makes ſix oblations with the following prayers, and each time pours the remainder of the clarified butter on the bride's head. 1. "I obviate by this full oblation all ill marks in the lines [of thy hands,] in

thy eye-laſhes, and in the ſpots [on thy body]." 2. "I obviate by this full oblation, all the ill marks in thy hair; and whatever is ſinful in thy looking, or in thy crying." 3. "I obviate by this full oblation, all that may be ſinful in thy temper, in thy ſpeaking, and in thy laughing." 4. "I obviate by this full oblation, all the ill marks in thy teeth, and in the dark intervals between them; in thy hands, and in thy feet." 5. "I obviate by this full oblation, all the ill marks on thy thighs, on thy privy parts, on thy haunches, and on the lineaments of thy figure." 6. "Whatever natural or accidental evil marks were on all thy limbs, I have obviated all ſuch marks by theſe full oblations of clarified butter. May this oblation be efficacious."

The bride and bridegroom riſe up; and he ſhews her the polar ſtar, reciting the following text: "Heaven is ſtable; the earth is ſtable; this univerſe is ſtable; theſe mountains are ſtable; may this woman be ſtable in her huſband's family.* The bride ſalutes the bridegroom, naming herſelf and family, and adding a reſpectful interjection. The bridegroom replies, "Be long-lived and happy." Matrons then pour water, mixed with leaves, upon the bride and bridegroom, out of jars, which had been previouſly placed on an altar prepared for the purpoſe; and the bridegroom again makes oblations with the names of the worlds, by way of cloſing this part of the ceremony.

The bridegroom afterwards eats food prepared without factitious ſalt. During this meal he recites the following prayers: "I bind with the fetters of food thy heart and mind to the gem [of my ſoul]; I bind them with nouriſhment, which is the thread of life; I bind them with the knot of truth." 2. "May that heart which is yours, become my heart; and

* *Dhruva*, the pole, alſo ſignifies ſtable, fixed, ſteady, firm.

and this heart, which is mine, become thy heart." 3. "Since food is the bond of life, I bind thee therewith." The remainder of the food muſt be then given to the bride.

DURING the three ſubſequent days, the married couple muſt abſtain from factitious ſalt, live chaſtely and auſterely, and ſleep on the ground. On the following day, that is, on the fourth excluſively,* the bridegroom conducts the bride to his own houſe, on a carriage, or other ſuitable conveyance. He recites the following text when ſhe aſcends the carriage: "O wife of the ſun! aſcend this vehicle, reſembling the beautiful bloſſoms of the cotton tree,† and butea,‡ tinged with various tints, and coloured like gold; well-conſtructed; furniſhed with good wheels; and the ſource of ambroſia, [that is, of bleſſings:] bring happineſs to thy huſband." Proceeding with his bride, he, or ſome other perſon for him, recites the following text on their coming to a croſs road: "May robbers, who infeſt the road, remain ignorant [of this journey:] may the married couple reach a place of ſecurity, and difficult acceſs, by eaſy roads; and may foes keep aloof."

ALIGHTING from the carriage, the bridegroom leads the bride into the houſe, chanting the hymn called *Vámadévya*. Matrons welcome the bride, and make her ſit down on a bull's hide, of the ſame colour, and placed in the ſame manner, as before. The bridegroom then recites the following prayer: "May kine here produce numerous young; may horſes,

* The Muſelmans of India do not ſcruple to borrow from the Hindus ſuperſtitious ceremonies that are celebrated with feſtivity. They take an active part in the gambols of the *Hóli*, and even ſolicit the favours of the Indian Plutus, at the *Diwalí*. The bridal proceſſion, on the fourth day, with all the ſports and gambols of the *Chaut'hi* (Chauturt'hi), is evidently copied from the ſimilar cuſtoms of the *Hindus*. In Bengal the *Muſelmans* have even adopted the premature marriage of infant brides and bridegrooms.

† *Bombax heptaphyllum.*

‡ *Butea frondoſa.*

and human beings do ſo; and may the deity ſit here, by whoſe favour ſacrifices are accompliſhed with gifts a thouſand fold.

THE women then place a young child in the bride's lap; they put roots of lotos, or elſe fruit of different kinds, in his hand. The bridegroom takes up the child, and then prepares a ſacrificial fire in the uſual manner, and makes eight oblations with the following prayers, preceded and followed by the uſual oblations to the three worlds. 1. "May there be cheerfulneſs here." 2. "May thine own [kindred] be kind here." 3. "May there be pleaſure here." 4. "Sport thou here." 5. "May there be kindneſs here with me." 6. "May thine own [kindred] be here, benevolent towards me." 7. "May there be here delight towards me." 8. "Be thou here joyous towards me." The bride then ſalutes her father-in-law, and the other relatives of her huſband.

AFTERWARDS the bridegroom prepares another ſacrificial fire, and ſits down with the bride on his right hand. He makes twenty oblations with the following prayers, preceded and followed as uſual, by oblations to the three worlds. The remainder of each ladleful is thrown into a jar of water, which is afterwards poured on the bride's head. 1. "Fire, expiator of evil! thou doſt atone evils for the gods themſelves. I, a prieſt, approach thee, deſirous of ſoliciting thee to remove any ſinful taint in the beauty of this woman." 2. "Air, expiator of evil! &c." 3. "Moon, expiator of evil! &c." 4. "Sun, expiator of evil! &c." 5. "Fire, air, moon, and ſun, expiators of evil! ye do atone evils for the gods. I, a prieſt, approach thee, deſirous of ſoliciting thee to remove any ſinful taint in the beauty of this woman." 6, 7, 8, 9, 10, "Soliciting thee to remove any thing in her perſon which might deſtroy her huſband." 11, 12, 13, 14, 15, "Any thing in

in her perſon which might make her negligent of cattle."

THE prieſts who uſe the *Yajurvêda*, make only five oblations, with as many prayers addreſt to fire, air, the ſun, the moon, and the *Gandharba*, or celeſtial quiriſter; praying them to remove any thing in the perſon of the bride, which might be injurious to her huſband, to her offspring, to cattle, to the houſehold, and to honour and glory. The following text is recited while the water is poured on the bride's head: "That blameable portion of thy perſon, which would have been injurious to thy huſband, thy offspring, thy cattle, thy houſehold, and thy honour, I render deſtructive of paramours: may thy body [thus cleared from evil] reach old age with me." The bride is then fed with food prepared in a caldron, and the following text is recited: "I unite thy breath with my breath; thy bones with my bones; thy fleſh with my fleſh; and thy ſkin with my ſkin."

THE ceremonies of which the nuptial ſolemnity conſiſts may be here recapitulated. The bridegroom goes in proceſſion to the houſe where the bride's father reſides, and is there welcomed as a gueſt. The bride is given to him by her father in the form uſual at every ſolemn donation, and their hands are bound together with gráſs. He clothes the bride with an upper and lower garment; and the ſkirts of her mantle and his are tied together. The bridegroom makes oblations to fire, and the bride drops rice on it as an oblation. The bridegroom ſolemnly takes her hand in marriage. She treads on a ſtone and mullar. They walk round the fire. The bride ſteps ſeven times, conducted by the bridegroom; and he then diſmiſſes the ſpectators, the marriage being now complete and irrevocable. In the evening of the ſame day, the bride ſits down on a bull's hide, and the bridegroom points out to her the polar

ſtar as an emblem of ſtability. They then partake of a meal. The bridegroom remains three days at the houſe of the bride's father. On the fourth day, he conducts her to his own houſe in ſolemn proceſſion. She is there welcomed by his kindred: and the ſolemnity ends with oblations to fire.

Among the *Hindus* a girl is married before the age of puberty. The law even ſecures the delay of her marriage beyond the tenth year. For this reaſon, and becauſe the bridegroom too may be an infant, it is rare that a marriage is conſummated until long after the ceremony. The recital of prayers on this occaſion conſtitutes a religious ceremony, and it is the firſt of thoſe that are performed for the purpoſe of expiating the ſinful taint which a child is ſuppoſed to contract in the womb of his mother. They ſhall be deſcribed in a future eſſay.

On the practice of immature nuptials, a ſubject ſuggeſted in the preceding paragraph, it may be remarked, that it ariſes from a laudable motive; from a ſenſe of duty incumbent on a father, who conſiders as a debt the obligation of providing a ſuitable match for his daughter. This notion, which is ſtrongly inculcated by *Hindu* legiſlators, is forcibly impreſſed on the minds of parents. But in their zeal to diſpoſe of a daughter in marriage, they do not perhaps ſufficiently conſult her domeſtic felicity. By the death of an infant huſband, ſhe is condemned to virgin widowhood for the period of her life. If both ſurvive, the habitual bickerings of their infancy are prolonged in perpetual diſcord.

Numerous reſtrictions in the aſſortment of matches, impoſe on parents this neceſſity of embracing the earlieſt opportunity of affiancing their children to fit companions. The intermarriages of different claſſes, formerly permitted, with certain limitations, are now wholly forbidden. The prohibited degrees

degrees extend to the ſixth of affinity: and even the bearing of the ſame family name is a ſufficient cauſe of impediment.

To conclude the ſubject of nuptials, I ſhall only add, that eight forms are noticed by *Hindu* legiſlators. (MENU, c. 3.) But one only, which has been here deſcribed from the Indian rituals, is now uſed.

X.

An Account *of a* Method *for extending a* Geographical Survey *acroſs the* Peninsula *of* India.

By Brigade Major Lambton.

Communicated by Permiſſion of the Right Honourable the Governor of Fort St. George, in Council.

HAVING long reflected on the great advantage to general geography, that would be derived from extending a ſurvey acroſs the Peninſula of India, for the purpoſe of determining the poſitions of the principal geographical points; and ſeeing that, by the ſucceſs of the Britiſh arms during the late glorious campaign, a diſtrict of country is acquired, which not only opens a free communication with the *Malabar* coaſt, but, from its nature, affords a moſt admirable means of connecting that with the coaſt of *Coromandel* by an uninterrupted ſeries of triangles, and of continuing that ſeries to an almoſt unlimited extent in every other direction; I was induced to communicate my ideas to the Right Honourable the Governor in Council at *Madras*, who has ſince been pleaſed to appoint me to conduct that ſervice, and has ſupported me with a liberality by which alone it could be carried into execution.

It is ſcarcely neceſſary to ſay what the advantage will be, of aſcertaining the great geographical features of a country upon correct mathematical principles; for then, after ſurveys of different diſtricts have been made, in the uſual mode, they can be combined into one general map. One ſurveyor is employed in a diſtrict at *Sera*; and another in the

the diſtrict of *Chittledroog*. They both have a reference to thoſe particular ſtations, and their ſurveys, with reſpect to them, may be relatively correct: and if *Sera* and *Chittledroog* be laid down right, their reſpective ſurveys will fall into their right places on the globe.

It will be unneceſſary to ſtate to the Society, the imperfect methods that have generally been practiſed by ſuppoſing the earth to be a flat; and yet it has been on this ſuppoſition that ſurveys have been made in general, and corrected by aſtronomical obſervation. But although that method of correction may anſwer for determining the poſition of places at a great diſtance, where an error of five or ſix minutes will be of no very great conſequence, yet, in laying down the longitudes of places progreſſively, that are not more than twenty miles from one another, it is evident that errors of ſuch magnitude are not to be overlooked; and an error, even of one mile, would place objects in ſituations widely different from that which they actually hold on the face of the globe.

If we conſider the earth as an exact ſphere, we ſhould naturally advert to ſpherical computation; and having a baſe actually meaſured, and reduced to the level, it would be a part of a great circle; while the horizontal angle would be the angle made by two great circles, interſecting each other at the point where the angle was taken. On this hypotheſis, the proceſs of extending a ſurvey, would be reduced to as great a degree of ſimplicity as by the method of plane triangles; for then the length of a degree on the meridian could be eaſily obtained by the celeſtial arc, and would be equal to a degree in any other direction. The radius of curvature, or the ſemi-diameter of the earth, might alſo be eaſily deduced from thence; and being every where the ſame, the chord of any arc, or the direct diſtance between two objects ſubtending that arc, could be computed without the trouble of correcting the obſerved

ſerved angles. The difference of longitude of any two points might be as eaſily had; for, knowing the arc between them, (which would always correſpond with a celeſtial arc,) and the co-latitudes of the two places, the angle at the pole, or difference of longitude, might be found.

But ſince the earth is not a ſphere, but an oblate ſpheroid, and differing conſiderably from a ſphere, it becomes neceſſary to determine the length of a degree on the meridian, and a degree at right angles to that meridian, making the point of interſection of the meridian and its perpendicular, the middle point of each degree. Now, in determining the meaſure of theſe degrees, if the firſt meaſurement, or baſe line, cannot be had in the meridian, two other objects muſt be choſen thereon, and their diſtance computed trigonometrically, and then compared with the celeſtial arc. But here the operations for obtaining the diſtance will be attended with ſome trouble, on account of its being neceſſary to calculate the chords of the arcs, and the difficulty of determining the angles made by theſe chords to a ſufficient degree of accuracy: for here we are obliged to aſſume data, and proceed by an approximating method. And, 1ſt, we muſt either ſuppoſe the earth to be a ſphere, and, by taking the three angles made by the interſections of three great circles of that ſphere, find the ſides in degrees and minutes; then take double the ſines of half the arcs, or the chords, and there will be had the three ſides of a plane triangle, defined in parts of the radius. With theſe three ſides determine the three angles, and theſe are the angles for calculating the direct diſtances. Hence, by knowing the baſe in fathoms, the chord ſubtending that baſe (or arc) may alſo be had in fathoms, by computing from the radius of the aſſumed ſphere, which we muſt ſuppoſe to be of ſome given magnitude; then having the length of the chord in fathoms, and the angles corrected as above,

above, the other chords can be obtained in fathoms alſo.

Or 2d. Since the chords of ſmall arcs differ very little from thoſe arcs, it will be better to find the diſtance of the objects from one another by plane trigonometry, the arc being one diſtance. Then we muſt ſuppoſe [illegible] ſpheroid, whoſe two diameters [illegible] each other a given ratio. From [illegible] and [illegible] degree on the meridian to be [illegible] meaſured, to a degree in any given direction [illegible] meridian, may be had, as will be ſhewn [illegible] and that ratio will enable us to allow the [illegible] number of degrees and minutes to the corr[illegible] ſides of the triangle, which may then be conſidered as a ſpherical one. By [illegible] figure [illegible] evident [illegible] rable ſituation [illegible] thoſe are [illegible] where the angles made [illegible] chords are to be obtained. M. De [illegible] has given rules for finding the angles made by the chords of two arcs, under theſe circumſtances, having the arcs themſelves and the horizontal angle given. The formula is as follows: Let A = angle made by the chords; a = the horizontal or obſerved angle; D and d the arcs, in degrees, minutes, &c. Then if x = the correction to be applied to the horizontal angle, A will be equal $a+x$. And the firſt approximate value of $x = -\frac{1}{2}$ tan $\frac{1}{2}a$. v. s. $(D+d.)$ The ſecond approximate value $= -(\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D-d))$ which is ſufficiently near for this purpoſe; whence $A = a - (\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2}a$ v. s. $\frac{1}{2}(D-d))$. And if greater exactneſs be required, it will be $A = a - (\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}\overline{D+d} - \frac{1}{2}$ cot. $\frac{1}{2}a$. v. s. $\frac{1}{2}D-d) -$ v. s. x. cot. a. Where x is $= -(\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}\overline{D+d} - \frac{1}{2}$ cot. a. v. s. $\frac{1}{2}D-d$, its ſecond approximate value.—And the laſt term will change its ſign to affirmative, if a be greater than 90°. A demonſtration

ſtration of the above formula has been given by the Aſtronomer Royal, and may be ſeen in the Phil. Tranſactions for the year 1797, p. 450.

HAVING, by this method, got the angles made by the chords to very near the truth, the reſt, with reſpect to diſtances, is evident. For the chord of the meaſured arc (or baſe) may be had, ſince by computing the lengths of arcs in any direction, on the ellipſoid, the radius of curvature of that arc is likewiſe had, and thence the chord: and that chord forms the ſide of a plane triangle, from which, and the corrected angles, all the data may be had for proceeding upon each of the ſides of the firſt plane triangle.

Now, to determine any portion of a degree on the earth's ſurface in the meridian, two points may be taken therein, and the direct diſtance between them aſcertained by the above method. Then, by taking the zenith diſtance of a known ſtar, when paſſing the meridian at each extremity of the diſtance, the celeſtial arc becomes known in degrees, minutes, &c. from which the terreſtrial arc between the two objects is had in degrees, minutes, &c. alſo: and having determined the chord in fathoms, the arc may likewiſe be determined in fathoms, which being compared with the degrees, minutes, &c. the value of a degree is thereby obtained in fathoms.

THE length of a degree, at right angles to the meridian, is alſo eaſily known by ſpherical computation, having the latitude of the point of interſection, and the latitude of an object any where in a direction perpendicular to the meridian at that point. For then the arc between theſe two points, and the two celeſtial arcs or co-latitudes, will form a right-angled triangle, two ſides of which are given to find the third, which is the arc in queſtion. And this will apply either to the ſphere or ſpheroid. That arc being known in degrees and minutes, and the chord

above, the other chords can be obtained in fathoms alſo.

Or 2d. Since the chords of ſmall arcs differ very little from thoſe arcs, it will be better to find the diſtance of the objects from one another by plane trigonometry, the arc being one diſtance. Then we muſt ſuppoſe [illegible] ſpheroid, whoſe two diameters [illegible] each other a given ratio. From [illegible] and [illegible] degree on the meridian to be [illegible] meaſured, to a degree in any given direction [illegible] meridian, may be had, as will be ſhewn [illegible] and that ratio will enable us to allow the [illegible] number of degrees and minutes to the corr[illegible] ſides of the triangle, which may then be conſidered as a ſpherical one. By [illegible] figure [illegible] evident [illegible] rable ſituation [illegible] thoſe are [illegible] where the angles made [illegible] chords are to be obtained. M. De [illegible] has given rules for finding the angles made by the chords of two arcs, under theſe circumſtances, having the arcs themſelves and the horizontal angle given. The formula is as follows: Let A = angle made by the chords; a = the horizontal or obſerved angle; D and d the arcs, in degrees, minutes, &c. Then if x = the correction to be applied to the horizontal angle, A will be equal $a+x$. And the firſt approximate value of $x = -\frac{1}{2}$ tan $\frac{1}{2}a$. v. s. $(D+d.)$ The ſecond approximate value $= -(\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D-d))$ which is ſufficiently near for this purpoſe; whence $A = a - (\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}(D+d) - \frac{1}{2}$ cot. $\frac{1}{2}a$ v. s. $\frac{1}{2}(D-d))$. And if greater exactneſs be required, it will be $A = a - (\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}\overline{D+d} - \frac{1}{2}$ cot. $\frac{1}{2}a$. v. s. $\frac{1}{2}D-d) -$ v. s. x. cot. a. Where x is $= -(\frac{1}{2}$ tan. $\frac{1}{2}a$. v. s. $\frac{1}{2}\overline{D+d} - \frac{1}{2}$ cot. a. v. s. $\frac{1}{2}D-d$, its ſecond approximate value.—And the laſt term will change its ſign to affirmative, if a be greater than 90°. A demonſtration

values of the angles made by the chords, by doing which, we can come nearer the truth, than by ſuppoſing them to be ſpherical; and though theſe arcs may not be preciſely correct, yet it has been found that a trifling deviation from the truth will not ſenſibly affect the angles.

It may be further obſerved, that we are not certain either as to the ratio of the ſeveral diameters, or of its being an ellipſoid. We have aſſumed that figure, and have drawn out results from the average of different meaſurements made in different parallels, though among themſelves they appear contradictory; but we muſt adopt them until better meaſurements can be made to enable us to come nearer the truth. Should the figure of the earth prove to be the ellipſoid, and the ratio of the equatorial diameter to the polar axis become known, a ſcale for all would afford a datum at any aſſigned latitude, by which, and the obſerved angles corrected, the direct diſtances might be computed, and alſo the diſtance of any object from a known meridian and its perpendicular, and conſequently its longitude and latitude. But ſhould the earth prove to be neither an ellipſoid, nor a figure generated by any particular curve of known properties, but a figure whoſe meridional ſection is bounded by no law of curvature, then we can obtain nothing until we have an actual meaſurement to be applied as has been already mentioned.

THUS much I have thought neceſſary to premiſe, that the general principles of the work I have before me may be underſtood; principles, which, I believe, have never been applied in Indian geography, though in England ſufficient has been done to manifeſt their perfection, and to give thoſe gentlemen, who have applied them, a diſtinguiſhed reputation in the annals of ſcience: and I own, that it was from reading the details of their operations I was firſt led to conſider the ſubject. The publications of the late

GEN.

GEN. ROY, relative to his meaſurements on *Hounſlow Heath* and *Romney Marſh*, with his continuations of triangles, and the later accounts of a trigonometrical ſurvey along the ſouthern and eaſtern coaſts of *England*, by LIEUT. COL. WILLIAMS, CAPT. MUDGE, and MR. DALBY, are works which I conſider as a treaſure.

WITH reſpect to the plan of my operations, had I been poſſeſſed of an inſtrument which would have thoroughly anſwered my deſire, the horizontal angles would have been meaſured all round where near the eaſtern coaſt, becauſe as our country being a more regular country, and nearer the level of the ſea, to which all future meaſurements and diſtances muſt be reduced, and to which I could have computed more eaſily from the *Madra* obſervatory. That would have been better, for the poſſibility of getting a meaſurement in the meridian or ſo near it, that the oblique directions might have been accurately reduced to it, and that would be a means of at once aſcertaining the length of a degree of the meridian; as a degree has never yet been meaſured in the eaſt. It is no trifling circumſtance to look forward to the reſults we ſhould get a datum for the firſt time to compute the ratio of the earth's diameters, conſidering it to be an ellipſoid. And as I have the ſame kind of chain, made by the ſame incomparable artiſt, MR. RAMSDEN, as that with which COLONEL WILLIAMS and CAPTAIN MUDGE meaſured their baſes, from a compariſon between two meaſurements made in parallels ſo diſtant from each other, with inſtruments of the ſame kind, and reduced to the ſame ſtandard temperature, there is ſome reaſon to hope that computations made from ſuch meaſurements, may come nearer the truth than any other.

HOWEVER, this is an object to which I look forward when thoſe inſtruments arrive which government

ment has been pleaſed to authoriſe me to ſend for. At preſent it ſeemed moſt deſirable that I ſhould begin in *Myſore*, and endeavour to forward the ſurveys of that country. Having made a firſt meaſurement there, I think, with the inſtruments I at preſent poſſeſs, it will be beſt not to extend my operations too far from ſome aſſumed meridian, as I can depend more upon meridional celeſtial arcs than upon any computed oblique ones. The inſtrument I have for taking zenith diſtances, is a zenith ſector of five feet radius, made by Mr. RAMSDEN, with a micrometer ſcale, that defines nearly one-tenth of a ſecond. With this I can determine two parallels of latitude to be depended on, between which to compute by terreſtrial meaſure the relative ſituations of intermediate places as to latitude. The inſtrument with which I take horizontal angles is a circular tranſit inſtrument, made by Mr. TROUGHTON, whoſe horizontal limb is only eight inches radius, without a micrometer, but which is graduated to 10″; and though it is an excellent inſtrument, correct and eaſy in its adjuſtments, yet its powers are not ſufficient for taking horizontal angles where they are to be reduced to the angles made by the chords.

SECTION I.

Containing an Account of the Meaſurement of a Baſe Line on the Table Land of the MYSORE *Country near* BANGALORE.

I MENTIONED above my reaſons for making a meaſurement in the *Myſore* country. This meaſurement may, however, not be thought ſo ſatisfactory as if it had been done near the ſea-coaſt, on account of

of not being certain as to the exact height above the level of the ſea, ſince that height was determined by correſponding barometrical obſervations made at *Madras*, and at each extremity of the baſe, and I am well aware that thoſe reſults will be exceptionable. But I was careful to found my computations on thoſe obſervations only which were made when a perfect uniformity in the ſtate of the atmoſphere had exiſted for ſeveral days together; that is, when the barometer and thermometer at each place, and at the ſame hour of the day, had ſuffered ſcarcely any ſenſible variation for a conſiderable time. And ſince the quantity to be deducted from the baſe on account of the height is little more than 8, 5 feet, upon the whole, any error that might ariſe in correcting for the temperature and denſity of the atmoſphere, would be but trifling; I ſhall therefore, for the preſent, reſt ſatisfied until the height can be determined trigonometrically, and proceed to give an account of the operations of the meaſurement, and of the apparatus made uſe of.

CHAIN.

THE chain is of bliſtered ſteel, conſtructed by Mr. RAMSDEN, and is preciſely alike, in every reſpect, with that uſed by GENERAL ROY in meaſuring his baſe of verification on *Romney Marſh*. It conſiſts of 40 links, of $2\frac{1}{2}$ feet each, meaſuring, in the whole, 100 feet. It has two braſs regiſter heads, with a ſcale of ſix inches to each; theſe ſcales ſlide in the braſs heads, and are moved by a finger-ſcrew, for the purpoſe of adjuſting exactly the two extremities of the chain when extended: in ſhort, every part of it is the ſame as the one above-mentioned, which has been fully deſcribed in the Philoſophical Tranſactions of 1790, and therefore it is unneceſſary to ſay more on the conſtruction of that inſtrument here.

It appears from the beſt information I have reſpecting it, that it was meaſured off by the braſs ſtandard when the thermometer ſtood at 62°, and was, in that temperature, exactly 100 feet in length.

From the want of a proper ſtandard ſcale and beam compaſſes, I would not undertake to determine its length, compared with braſs; becauſe I did not think that laying off any determined number of feet from the ſliders in the regiſter heads, and by a pair of common compaſſes, could be done with ſufficient accuracy, ſo as to enable me to find out at *what* degree of temperature the chain had meaſured 100 feet by the braſs ſcale. And as I had been informed by Doctor Dinwiddie, from whom it was purchaſed, that, to the beſt of his recollection, it had been adjuſted to 100 feet at the ſtandard temperature of 62°, I therefore reſted ſatisfied until further information may be obtained reſpecting it; and it is probable, that any correction on account of temperature, will not amount to more than two or three feet; and an error of that magnitude in a length of near $7\frac{1}{2}$ miles, cannot be of very great moment in geography, which is the principal object at preſent.

There is another circumſtance it may be neceſſary to mention with reſpect to the chain: from the ſame want of a ſtandard meaſure, I have not attempted to determine its wear; but I obſerve, that in the meaſurement of the baſe of verification on *Saliſbury* Plain, the chain uſed there was very little affected by being in uſe about ſeven weeks. And in order to prevent the wear as much as poſſible, I allotted twenty coolies, that is one to every two links, whoſe ſole buſineſs it was to lift out the chain, and lay it on the ground whilſt the coffers were moved forward, and then to replace it when they were ready. All this was done with the greateſt care, and always by the word given them, that the motion might be as trifling as poſſible. This mode was practiſed during the whole meaſurement; ſo that I am in hopes

hopes no very ſerious error can ariſe from the wear of the chain.

COFFERS.

Thoſe were of twenty feet each in length, ſix inches wide in the middle, three at the extremities, and about four inches deep: the ſides were near ſeven inches, and paſſed below the bottom two inches: they were not of the dimenſions of thoſe of General Roy, on account of the difficulty of procuring boards for the purpoſe. The ſame difficulty obliged me to be ſatisfied with five in place of fifteen; but as I had a great number of people with me, I apprehended no great difficulty in taking out the chain, and laying it on the ground, while the coffers were moved forward.

PICKETS.

Twelve ſtrong pickets, of three inches diameter, hooped and ſhod with iron, were made uſe of: they were of different lengths, from three to four feet: on the top of each picket was placed a piece of very hard ſeaſoned wood, eight inches in length, and four in breadth; on the under ſide of which was fixed, with two ſcrews, a hoop of iron, fitted to receive the one on the picket, and to ſcrew firmly upon it by a ſmall ſcrew on the ſide, when placed properly in the line. This ſimple contrivance ſeems to anſwer the intended purpoſe for receiving and ſupporting the ends of the coffers: the two pickets on which the braſs regiſter heads were placed, are in all reſpects the ſame as thoſe deſcribed by General Roy. There is alſo the ſame apparatus for the drawing-poſt and weight poſt; only in place of the iron ferrule, the braſs clamp and pulley are fixed upon pieces of very

hard, well-ſeaſoned wood, in a manner ſo ſimple as to render a deſcription unneceſſary.

I FOUND, however, in the courſe of practice, that tripods, with elevating ſcrews in the centre, anſwered much better than the pickets for the intermediate ends of the coffers, particularly as a very great part of the ground was hard and ſtony. Thoſe tripods are deſcribed by GENERAL ROY. Thoſe which I uſed, as I had not the means of getting better, were no more than the common wooden preſs ſcrew, made to move up and down by a female ſcrew with handles; the top of the tripod being a thick piece of wood for the ſcrew to paſs through, with another piece of wood three or four inches below that, to keep it ſteady: but a boxed tube to receive the ſcrew is to be preferred.

BONING TELESCOPE.

FOR the purpoſe of fixing the objects in allignement, I uſed the circular tranſit inſtrument, which anſwers remarkably well, both for that purpoſe, and for laying off the principal elevations and depreſſions of the different hypothenuſes; but when the pickets are to be placed ſo that the coffers may be laid in the line of the hypothenuſe, I made uſe of one of Mr. RAMSDEN's ſpirit levels; but in place of uſing its three legs, I took them off, and placed the teleſcope, with its adjuſting ſcrews, upon a tripod, having an elevating ſcrew in the centre, paſſing through a tube with a ſmall iron ſcrew to keep it firm. On the top of this elevating ſcrew was fixed a piece of board about ten inches ſquare: upon that again was placed another piece, which was made to move in a groove by a finger ſcrew; and upon this moveable piece the levelling teleſcope, with its apparatus, was fixed, having its axis at right angles to the direction of the groove, ſo that by the finger ſcrew it could eaſily be moved to the right or left, and brought into the direction of the allignement.

A SMALL

A SMALL ſquare picket, or boning-rod, with a piece ten inches in length, fixed at right angles, and made to ſlide up and down, and faſten by a ſmall ſcrew, was placed at the further extremity of the hypothenuſe, and the ſliding piece put at a convenient height: that piece, therefore, marked the angle of elevation or depreſſion. The height of the axis of the tranſit circle, (when that inſtrument was uſed,) having been taken by a plumb line, as well as the point directly under its centre; then having marked out one hundred feet, by a common meaſure, exactly in the allignement, I removed the tranſit, and placed the tripod, with its apparatus, preciſely on the ſpot which marked its centre; and meaſured its height above that ſpot, comparing the centre on which the levelling teleſcope moves, with the tranverſe axis of the tranſit, (having previouſly determined the moſt convenient height for the coffers to be from the ground.) Then I took the exact meaſure of the ſpace between the axis of the tranſit and that of the levelling teleſcope, and applied it to the boning-rod at the extremity of the hypothenuſe, and made a mark, at that diſtance, below the croſs ſlider. The level was then adjuſted by the ſcrews and ſpirit level, and its centre brought into the allignement; which being done, the axis of the teleſcope was elevated, or depreſſed, until the croſs-wire correſponded with the mark on the boning-rod.

IF the angle of the hypothenuſe be beyond the limits of the vertical ſcrew of the level, the tripod muſt incline ſo as to bring it within thoſe limits, and that angle of inclination noticed, that the perpendicular height may be juſtly determined: that, however, never happened.

BUT, as the angles of elevation and depreſſion were in general very ſmall, I contrived to take them with a ſmall ſextant, both on account of ſaving time, and to avoid running unneceſſary riſk with the cir-

cular inſtrument. The method which I uſed was as follows.

I FIRST laid out the direction of the hypothenuſe by a boning-rod placed at a diſtance, to be ſeen with the ſmall teleſcope of the ſextant. Another boning-rod was then placed at a convenient diſtance, ſo that the croſs vane might be brought to correſpond with the croſs wires of the levelling teleſcope, after it had been carefully adjuſted to the horizontal direction by the ſpirit level. Then upon the ſame boning-rod was placed another croſs vane, and the teleſcope elevated, or depreſſed, by the finger ſcrew, until the croſs wires were brought into the direction of the hypothenuſe by the vane on the diſtant boning-rod. In taking the angle with the ſextant, I placed the axis of motion cloſe to the Y of the levelling teleſcope, at the oppoſite end, with the finger ſcrew; ſo that the two vanes, on the diſtant and near boning-rods, appeared to correſpond in the reflector of the ſextant, and then the angle was taken.

IN this manner all the ſmaller angles of elevation and depreſſion were taken; and though not exactly in the way I could have wiſhed, yet I have no doubt of their being nearly correct, perhaps as much ſo as any direction can be meaſured.

HENCE the line was determined, which paſſed through the axis of the levelling teleſcope, and was parallel to the hypothenuſe. In order to place the pickets for receiving the coffers, a piece of wood was contrived for being placed upon the head of each, with a croſs vane to ſlide up and down. Then a picket was driven, at any given diſtance in the allignement, and the above piece applied to its top. When the croſs-piece correſponded with the mark, the picket remained in that ſtate, and the reſt of them were driven down in the ſame manner, and the piece applied to their reſpective heads; and being all adjuſted by that means, their tops were conſequently parallel to the line of direction.

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THE coffers were then put upon the pickets, and having all their bottoms of the ſame thickneſs, they therefore formed the plane in which the chain was to be extended.

WHEN any hypothenuſe was terminated, a line, with a plummet, was let fall from the arrow upon the feather edge of the chain; and the point on the ground was marked, which was defined by the point of the plummet, (for a braſs regiſter head was there unneceſſary,) and the height of that extremity of the chain from the ground was carefully taken. The new hypothenuſe, therefore, commenced from that ſame point; and the arrow at the beginning of the next chain was made to coincide with a plumb-line falling to the ſaid point. And the height alſo of that end of the chain, from the ground, was taken; by which means the aſcent or deſcent of the commencement of the new hypothenuſe was determined.

WHEN the chain was extended in the coffers, it was fixed at one end to the drawing-poſt, and from the other an $8\frac{1}{2}$ inch ſhell was ſuſpended. The leading regiſter-head was then brought by the finger-ſcrew, ſo that ſome diviſion might correſpond with the arrow. Five thermometers were then put into the coffers, (one into each,) and there remained for ſome minutes, a cloth at the ſame time covering them. They were then taken out, and the mean temperature marked down. This was done to every chain, and a mean of each hypothenuſe was afterwards taken, and the reſult ſerved to determine the equation ariſing from expanſion and contraction, for correcting the whole apparent length of the baſe.

EVERY thing having been prepared, the meaſurement commenced on the 14th October, and was completed on the 10th December: the particulars thereof will appear in the following table.

Obſervations for the Latitude of the Southern Extremity of the Baſe, and the Meridian at that Point.

FOR the meridian, I obſerved the angle which the line made with the polar ſtar when at its greateſt weſtern elongation; and computed its azimuth, at that time, from having the latitude of the place, and the apparent polar diſtance given. At that ſeaſon of the year a double azimuth could not be taken in the night time, and my teleſcope had not ſufficient powers to obſerve the ſtar in the day time. THE

Now, since the expansion of brass is different from that of steel, it follows, that when the measurement is made in a higher or lower temperature than that in which the steel and brass coincided, there will be an equation; which must be applied to the apparent measure of the chain, in order to bring it to the brass measure. I shall call this higher or lower temperature, the *temperature of measurement*.

After the steel chain has been reduced to brass measure, it may be found necessary to reduce the brass standard itself, to the *space* it would have measured, or extended over, in a higher or lower temperature. Let that be called the *standard temperature*. Now upon a slight examination of these, it appears that they will resolve themselves into three cases.

CASE 1st. When the standard temperature, and the temperature of measurement, are both *above* the temperature of coincidence.

Let the brass standard and steel chain coincide, when the thermometer is at 54°; and let a space be measured by the chain at the temperature of n degrees, so that $n-54°$ shall express the number of degrees above the temperature of coincidence, when the measurement is made. Now, the length of the chain at 54° was precisely a given number of feet, (we will suppose 100 feet,) by the brass scale; and since ,00763 inches is the expansion of 100 feet of steel for one degree of the thermometer, it follows, that when the chain is applied at the temperature of $n°$, it will extend *over a space on the ground* equal to $100+\frac{n-54° \times ,00763}{12}$ feet, if measured by the brass scale in the temperature of 54°.

So far as to the temperature of 54° when the brass and steel coincide; that is, when 100 feet of brass coincide with 100 feet of steel at that degree of temperature. But suppose it should be thought necessary to change the standard temperature to $n°$, the temperature of coincidence being still at 54°: that is to say, let the space above-mentioned be measured by the brass standard at the same temperature $n°$ as when the

THE obſervations were made on the 3d, 14th, and 21ſt of December, at which times the apparent azimuths of the ſtar were 1°. 47′. 42″. 1°. 47′. 40+″, and 1°. 47′. 40—″, leaving out the decimals of the ſeconds; and the mean of the angles made with the line and the ſtar at thoſe times, was 2°. 45′ 50″, 2°. 45′. 20″, and 2°. 45′; which, compared with the apparent azimuth, will give a mean of 57′. 40″ nearly N. Eaſterly, which is the angle made by the line with the meridian.

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the chain was extended over that space; then, if the expansion of brass and steel had been the same, the space which measured

$100+\frac{\overline{n-54^\circ}\times,00763}{12}$ feet by the brass, when the thermometer stood at 54°, will now measure $100+\frac{\overline{n-54^\circ}\times,00763}{12}-\frac{\overline{n-54^\circ}\times 00763}{12}$ or 100 feet; by reason of the brass having increased $\frac{\overline{n-54^\circ}\times,00763}{12}$ feet in 100 feet. But since 100 feet of brass expands ,01237 inches for one degree of the thermometer, the space over which the steel chain extended at n° will measure by the brass standard

$100+\frac{\overline{n-54^\circ}\times,00763}{12}-\frac{\overline{n-54^\circ}\times,01237}{12}$ feet; and, from a parity of reasoning, if n° be not the temperature in which the space is to be measured by the brass standard, but s° which is therefore the standard temperature, then the measurement reduced to that temperature will

give $100+\frac{\overline{n-54^\circ}\times,00763}{12}-\frac{\overline{s-54^\circ}\times,01237}{12}$ feet, if measured at s° of temperature.

CASE 2. When the standard temperature, and the temperature of measurement, are *both below* the temperature of coincidence.

First, suppose the chain to be extended on the ground when the thermometer is at n° so that $\overline{54-n}^\circ$ shall express the number of degrees below the temperature of coincidence; then, if that space be measured by the brass standard at 54° of temperature, it will be equal

It will appear, that there is a great difference in the above observed angles of the ſtar with the N. end

qual $100-\frac{\overline{54-n^{\circ}}\times,00763}{12}$ feet; for the steel being contracted, will evidently extend over a shorter space than it did at 54° by the quantity $\frac{\overline{54-n}\times,00763}{12}$ feet.

Next, suppose the brass standard to be reduced to n° or $\overline{54-n^{\circ}}$ below the temperature of coincidence; then, had the expansion of brass and steel been the same, the space $100-\frac{\overline{54-n^{\circ}}\times,00763}{12}$ feet would now increase to $100-\frac{\overline{54-n^{\circ}}\times,00763}{12}+\frac{\overline{54-n^{\circ}}\times,00763}{12}$ equal 100 feet by the brass scale, since that scale has contracted $\frac{\overline{54-n^{\circ}}\times,00763}{12}$ feet in 100 feet.

But 100 feet of brass will have contracted $\frac{\overline{54-n^{\circ}}\times,01237}{12}$ feet, and therefore the space in brass measure will be expressed by $100-\frac{\overline{54-n^{\circ}}\times 00763}{12}+\frac{\overline{54-n^{\circ}}\times,01237}{12}=100+\frac{\overline{54-n^{\circ}}\times,01237-\overline{54-n^{\circ}}\times,00763}{12}$ ſcet, when the standard temperature is n°. But if the standard temperature be s° then the space will measure $100+\frac{\overline{54-s^{\circ}}\times,01237-\overline{54-n^{\circ}}\times,00763}{12}$ feet, when measured by the brass scale at s° of temperature.

Case 3d. Let the temperature of coincidence be *between* the standard temperature and the temperature of measurement.

1. Let the temperature of coincidence be 54° as before, and let the standard temperature be below 54°, so that $\overline{54-s^{\circ}}$ shall express the number of degrees below 54 for the reduction; and let n° be above 54, so that $\overline{n-54^{\circ}}$ expresses the excess of the temperature of measurement above that of coincidence, and $\overline{n-s^{\circ}}$ the excess of the temperature of measurement above the standard temperature.

Now,

end of the base; but that arose from the unfavourable weather in the mornings, at which time the telescope

Now, by Case 1st, the space over which the chain extends on the ground will be $100+\frac{\overline{n-54^\circ}\times,00763}{12}$ feet, compared with the brass scale at 54°. Had the contraction of brass been the same as that of steel, $100+\frac{\overline{n-s^\circ}\times,00763}{12}$ feet would be the measure by the brass scale at $\overline{54-s^\circ}$ below the temperature of coincidence. But it has contracted more by $\overline{54-s^\circ}+\frac{,01237-,00763}{12}$ feet in 100 feet; and consequently the space which the chain extends over at n° of temperature, will, at $\overline{n-s^\circ}$ of temperature, measure, by the brass scale, $100+\frac{\overline{n-s^\circ}\times,00763+\overline{54-s^\circ}\times,01237-,00763}{12}$ feet.

2. Let the standard temperature be above 54°, and the temperature of measurement below it.

Then, by Case 2d, the space over which the chain extends, is $=100-\frac{\overline{54-n^\circ}\times,00763}{12}$ feet, measured by the brass scale at 54°.—And $100-\frac{\overline{s-n^\circ}\times,00763}{12}$ feet would have been the measure at s° by the brass, had the expansion of steel and brass been equal. But the expansion of brass is more by $\frac{\overline{s-54^\circ}+,01237-,00763}{12}$ feet. And therefore, if the space over which the steel chain extended, when the temperature was $\overline{54-n^\circ}$ below the temperature of coincidence, be measured by the brass standard, when the temperature is $\overline{s-54^\circ}$ above that of coincidence, the value of that space, in brass measure, will be $100-\left(\overline{s-n^\circ}\times,00763+\frac{\overline{s-54^\circ}\times,0123-,0076}{12}\right)$.

Hence, universally, if s° and n° denote as above, and t° temperature of coincidence, and S = the space on the ground over which the steel chain

teleſcope of the circular inſtrument was directed to the flag ſtaff. It was intended to determine this angle, by having a blue light at the oppoſite end of the baſe, at the time that the ſtar was at its greateſt elongation; but, unfortunately, the weather became ſo unfavourable, that the ſtar never made its appearance for upwards of a fortnight; and as I was ready to move during all that time, I therefore determined to remain no longer at that ſtation, but wait the event of more ſettled weather, which probably would happen before I had extended my operations very far, either to the eaſtward or weſtward of *Bangalore*. I therefore prepared to take angles at the moſt ſuitable places, and proceed to lay down the poſitions of the principal objects within the vicinity of *Bangalore*.

The latitude of the ſouth end of the baſe was obtained ſome time after, by obſerving, at a ſtation north of *Bangalore*, which, with the two extremities of the baſe, formed a triangle. Thoſe obſervatons were made with the zenith ſector on the 19th, 20th, and 21ſt of January, by taking the zenith diſtance of the ſtar Aldebaran, whoſe declination was corrected

chain (whoſe length is 100 feet at $t°$ of temperature) extends when the thermometer is at $n°$, then the formulæ for the different cases will be

$$1\ S = 100 + \frac{\overline{n-t}^{\circ}\times,00763-(s-t)^{\circ}\times,01237}{12}$$

$$2\ S = 100 + \frac{\overline{t-s}^{\circ}\times,01237-(t-n)^{\circ}\times,00763}{12}$$

$$3\ S = \begin{cases} 1st.\ 100 + \dfrac{\overline{n-s}^{\circ}\times,00763+\overline{t-s}^{\circ}\times,01237-,00763}{12} \\ 2d.\ 100 - \left(\dfrac{\overline{s-n}^{\circ}\times,00763+\overline{s-t}^{\circ}\times,01237-,00763}{12}\right) \end{cases}$$

} Feet.

If the chain should meaſure + or — any quantity (q) at the temperature $t°$ from, wear, &c. then put $100 \pm q$ in place of 100 in each equation.

corrected for preceſſion, nutation, and aberration, for thoſe days; and, in order to correct the error of collimation of the teleſcope, the inſtrument was turned upon its vertical axis on the 21ſt, and the zenith diſtance taken on the oppoſite part of the arc. The latitude determined by the obſervation made on the 19th, was 13°. 00′. 59,35″, and by that on the 20th, 13°. 00′. 58,72″. N. On the 21ſt, when the ſector was turned, the latitude was obſerved 13°.00′. 22,6″. which will therefore give the mean 13°. 00′. 40,6″ N. From theſe it will appear that the error of collimation was 18,095″.

THE latitude of that ſtation being obtained, and alſo its diſtance from the ſouth end of the baſe, from knowing the angle which that diſtance made with the meridian, the diſtance on the meridian, between the ſtation, and the point where a line falling from the ſouthern extremity would cut it at right angles, was eaſily had, and the difference of latitude of the ſtation and *that* point was computed, by allowing 60,191 fathoms to the degree in latitude 13°. And that gave 12°. 54′. 6,6″ for the latitude of the point of interſection on the meridian of the ſtation.

THE perpendicular, falling from the ſouth end of the baſe on the meridian, was then converted into minutes and ſeconds, by allowing 60,957 fathoms (b) for the degree on a great circle perpendicular to the meridian, and from that and the co-latitude of the point of interſection, the latitude of the ſouthern extremity of the baſe was determined to be 12°. 54′.

(b) These measures have been determined by computing on the ellipsoid given by COL. WILLIAMS and CAPT. MUDGE, as resulting from their measurement of a degree perpendicular to the meridian in latitude 50°. 41′. N. and of a degree on the meridian in the same latitude, as obtained from the measured arc between *Greenwich* and *Paris*. The ratio of the diameters of that ellipsoid is nearly as 230 to 231,155. The principles on which these computations are founded, with the most useful propositions relative to the ellipsoid, will be given hereafter, when the figure of the earth becomes the subject of investigation.

54'. 6,4". In theſe diſtances, I did not compute on the chords of the arcs, becauſe the inſtrument I had in uſe was not ſufficient for that purpoſe.

Experiments for determining the Expanſion of the Chain.

In making allowance for the expanſion of the chain, in the annexed table, it will appear that I have differed both from General Roy and Colonel Williams. It may therefore be neceſſary to give the following account of the experiments which were made for aſcertaining that allowance, which experiments were made by the chain itſelf, obſerving its length at ſun-riſe, and at one o'clock, between which hours the baſe was generally meaſured.

After the chain was extended in the coffers, in the manner formerly mentioned, it was carefully adjuſted, at each end, to ſome particular marks on the regiſter-heads, about the hours of ſun-riſe. The finger-ſcrew of one of theſe braſs ſliders had been previouſly graduated into eight equal parts, on its circumference, which were counted, on its being turned, by another mark on the end of the ſlider, touching that part of the circumference. This finger-ſcrew was obſerved to make 26 revolutions in one inch, ſo that one of the diviſions, on the circumference, was equal $\frac{1}{208}$ part of an inch. Things being thus adjuſted, the experiments were made in the following order, and the mean temperature taken from three of the beſt thermometers I had, which remained the whole time in the coffers with the chain; and theſe coffers were covered in the ſame manner as they had been during the operations of the meaſurement.

December 11th, at one P. M. the temperature was 95°.

December

DECEMBER 12th, at ſeven A. M. the mean temperature was 58°; therefore 37° is the difference, or fall of the thermometer, ſince the preceding day.

THE chain had contracted 58 diviſions on the micrometer ſcrew, each of which being equal $\frac{1}{100}$ inches, therefore the whole expanſion of the chain was $\frac{58}{100}$ = ,27884 inches; and this divided by 37°, gives ,00721 inches, the expanſion of the chain due to one degree of the thermometer.

DECEMBER 13th, at half paſt ſix A. M. the mean of three thermometers was 56°, which was 39° decreaſe of temperature ſince the preceding day at one o'clock P. M. The chain had contracted 60 diviſions; therefore $\frac{60}{100}$ divided by 39° = ,007396 inches.

AT one P. M. the ſame day, the temperature was 97°, and conſequently the increaſe ſince morning was 41°. The chain had expanded 63 diviſions, hence $\frac{63}{100}$ divided by 41°, gives ,0073853 inches.

DECEMBER 15th. At ſeven A. M. the temperature was 62°, and at one P. M. 93°, and therefore the increaſe ſince morning was 31°. The chain had expanded 46 diviſions, therefore $\frac{46}{100}$ divided by 31° = ,00713 inches.

DECEMBER 16th, at half paſt ſix A. M. the temperature was 51°,2, which was 41°,8 below the preceding day at one o'clock P. M. The chain had contracted 59 diviſions, which proceeding as before, gives ,006786 inches.

DECEMBER 17th, at half paſt ſix A. M. the temperature was 56°, and at one P. M. it was 92°, whoſe difference is 36°. The chain had 58 diviſions, which will give ,00761 inches.

THE mean of all theſe being ,007253 inches, I have therefore made the expanſion of the chain due to 1° of temperature above 62° to be ,0073 inches.

XI.

On the ORIGIN *and* PECULIAR TENETS *of* CERTAIN MUHAMMEDAN SECTS.

By H. T. COLEBROOKE, Esq.

THE *Bóhrahs*, numerous in the provinces of the Indian Peninſula, but found alſo in moſt of the great cities of *Hinduſtán*, are conſpicuous by their peculiar cuſtoms; ſuch, for example, as that of wearing at their oriſons an appropriate dreſs, which they daily waſh with their own hands. Their diſpoſition for trade, to the excluſion of every other mode of livelihood, and the government of their tribe by a hierarchy, are further peculiarities, which have rendered them an object of inquiry as a ſingular ſect.

RESEARCHES made by myſelf, among others, were long unſucceſsful. My informers confounded this tribe with the *Iſmáíliyahs*, with the *Alíilahiyahs*, and even with the unchaſte ſect of *Cherágh-cuſh*. Concerning their origin, the information received was equally erroneous with that regarding their tenets. But at length a learned *Sayyad* referred me to the *Mejáliſu'lmúminín* compoſed by NURULLAH of *Shúſter*, a zealous *Shiáh*, who ſuffered for his religious opinions in the reign of JEHA'NGÍR. In the paſſage, which will be forthwith cited from that work, the *Bóhrahs* are deſcribed by the author, as natives of *Gujrát*, converted to the Muhammedan religion about three hundred years before his time, or five centuries ago.

To that paſſage I ſhall ſubjoin extracts from the ſame work, containing an account of ſimilar tribes, with ſome of which the *Bóhrahs* may, perhaps, have been ſometimes confounded. Concerning the *Iſmáíliyahs*, for whom they have been actually miſtaken, it muſt be remembered, that theſe form a ſect of *Shiáhs*, who take their diſtinctive appellation from

ISMA'I'L, eldeſt ſon, and nominated ſucceſſor, of *Imám* JA'FER, ſurnamed *Sádik*. They conſider ISMA'I'L as the true heir of the *Imámet*, and do not acknowledge the legal ſucceſſion of his brother MU'SA', and of the five laſt *Imáms*. This ſect flouriſhed under the Egyptian dynaſty of *Khalifs* founded by MUHAMMED MAHADI', who claimed deſcent from the *Imám* ISMA'I'L himſelf. It was alſo conſpicuous under a dynaſty of princes of this ſect, the firſt of whom, HASAN SABAH, founded a principality in *Irák*.* The ſect may ſtill exiſt in Syria, but it does not ſeem to be at preſent known in the Indian portion of Aſia.

THE *Álíilahiyahs*, on the contrary, are become numerous in India. This ſect is mentioned by the author of the *Dabiſtán*, as prevalent in his time, only at *Uzbíl*, or *Azbál*, in the mountainous tract near *Khatá*. It now prevails, according to information which I have received, in a part of the dominions of NAWA'B NIZA'MU'L MULC. The ſingular tenets of this heretical ſect are thus ſtated by MOHSEN FA'NI'. "The *Álíilahiyahs* hold, that celeſtial ſpirits, which cannot otherwiſe be known to mankind, have frequently appeared in palpable ſhapes. GOD himſelf has been manifeſted in the human form, but eſpecially in the perſon of ÁLI MURTEZA', whoſe image, being that of ÁLI' ULLAH, or ÁLI' GOD, theſe ſectaries deem it lawful to worſhip. They believe in the metempſychoſis; and, like others who maintain that doctrine, abſtain from fleſh-meat. They imagine that ÁLI' MULTEZA', when he quitted this earth, returned to the ſun,

* See the *Dabistán* of *Mullà* MOHSEN FA'NI'; and D'HERBELOT's Bibliotheque Orientale. If the induſtrious *Bóhrahs*, and the remorſeleſs "aſſaſſins," had really ariſen out of the ſame ſect, it would be a new fact in the hiſtory of the human mind.

which is the ſame with himſelf; and hence they call the ſun Âli' Ullah. This ſect does not admit the authenticity of the *Korán*, as it is now extant; ſome pretending, that it is a forgery of Abubecr's, Ômar's, and Ôthma'n's; others condemning it, ſimply becauſe it was edited by the laſt mentioned *Khalif*. The members of this ſect appear to vary in regard to ſome points of doctrine: but the leading and univerſal tenet of this ſect is, that, in every age of the world, GOD is manifeſted in the perſons of prophets, and of ſaints: for inſtance, he was Adam, and afterwards Ahmed, and Âli': and in like manner theſe ſectaries believe in the tranſmigration of GOD into the perſons of the *Imáms*. Some of them affirm, that the manifeſtation of the Divine Being, in this age of the world, was Âli' Ullah; and, after him, his glorious poſterity: and they conſider Muhammed as a prophet ſent by Âli' Ullah. When GOD, ſay they, perceived Muhammed's inſufficiency, he himſelf aſſumed the human form for the purpoſe of aſſiſting the prophet."*

It does not appear, from any ſatisfactory information, that the *Bóhrahs* agree with either of theſe ſects in deifying Âli', or in conteſting the legal ſucceſſion of the ſix laſt *Imáms*. On the contrary, the tribe is acknowledged to conſiſt of orthodox *Sunnís*, and of true *Shiáhs*; but moſtly of the laſt mentioned ſect. Theſe, and other known circumſtances, corroborate the following account of that tribe, as given by Nu'rullah of *Shúſter*, in the work before mentioned.

"The *Bóhrahs* are a tribe of the faithful, which is ſettled chiefly at *Ahmedábád* and its environs. Their ſalvation in the boſom of religion took place about

* See the *Dabiſtán*, from which this account is abstracted.

about three hundred years ago, at the call of a virtuous and learned man, whoſe name was MULLAH ALÍ, and whoſe tomb is ſtill ſeen at the city of *Cambáyat.*

"THE converſion of this people was thus conducted by him: As the inhabitants of *Gujrát* were Pagans, and were guided by an aged prieſt, a recreant, in whom they had a great confidence, and whoſe diſciples they were, the miſſionary judged it expedient, firſt to offer himſelf as a pupil to the prieſt; and, after convincing him by irrefragable proofs, and making him participate in the declaration of faith, then to undertake the converſion of others. He accordingly paſſed ſome years in attendance on that prieſt, learnt his language, ſtudied his ſciences, and became converſant with his books. By degrees he opened the articles of the faith to the enlightened prieſt, and perſuaded him to become *Muſlemán.* Some of his people changed their religion in concert with their old inſtructor. The circumſtance of the prieſt's converſion being made known to the principal miniſter of the king of that country, he viſited the prieſt, adopted habits of obedience towards him, and became a *Muſlem.* But for a long time, the miniſter, the prieſt, and the reſt of the converts, diſſembled their faith, and ſought to keep it concealed, through dread of the king.

"AT length the intelligence of the miniſter's converſion reached the monarch. One day he repaired to his houſe, and finding him in the humble poſture of prayer, was incenſed againſt him. The miniſter knew the motive of the king's viſit, and perceived that his anger aroſe from the ſuſpicion that he was reciting prayers, and performing adoration. With preſence of mind, inſpired by Divine Providence, he immediately pretended that his proſtrations were occaſioned by the ſight of a ſerpent, which appeared in a corner of the room, and againſt which he was

employing incantations. The king caſt his eyes towards the corner of the apartment, and it ſo happened that there he ſaw a ſerpent: the miniſter's excuſe appeared credible, and the king's ſuſpicions were lulled.

"AFTER a time, the king himſelf ſecretly became a convert to the *Muſleman* faith; but diſſembled the ſtate of his mind, for reaſons of ſtate. Yet, at the point of death, he ordered, by his will, that his corpſe ſhould not be burnt, according to the cuſtoms of the Pagans.

"SUBSEQUENTLY to his deceaſe, when SULTA'N ZEFER, one of the truſty nobles of *Sultán* FI'RU'Z SHAH, ſovereign of *Déhlí*, conquered the province of *Gujrát*, ſome learned men, who accompanied him, uſed arguments to make the people embrace the faith, according to the doctrines of ſuch as revere the traditions.* Hence it happened, that ſome of the tribe of *Bóhrahs* became members of the ſect of the *Sunnet*.

"THE party which retains the *Imámiyeh* tenets, comprehends nearly two thouſand families. They always have a pious learned man amongſt them, who expounds caſes of law according to the doctrines of the *Imámiyehs*. Moſt of them ſubſiſt by commerce and mechanical trades; as is indicated by the name of *Bóhrah*, which ſignifies merchant in the dialect of *Gujrát*. They tranſmit the fifth part of their gains to the *Sayyads* of *Medíneh*; and pay their regular eleemoſynary contributions to the chief of their learned, who diſtributes the alms among the poor of the ſect. Theſe people, great and ſmall, are honeſt, pious, and temperate. They always ſuffer much perſecution (for the crime of bearing affection towards the holy family) from the wicked murderers,† who are inveſted with public authority; and they are ever involved in the difficulties of concealment.

"THE

* The *Sunnis*, or orthodox ſect.
† The orthodox.

"THE *S'adikiyahs* are a tribe of the faithful in *Hinduſtân*; pious men, and diſciples of SAYYAD CABI'RU'DDI'N, who derived his deſcent from ISMAÍL, ſon of IMA'M JA'FER. This tribe is denominated *S'adikiyahs*, by reaſon of the ſincere [*ſadik*] call of that *Sayyad*. Although that appellation have, according to received notions, a ſeeming relation to ABU'BECR, whoſe partiſans give him this title, yet it is probable that the ſect aſſumed that appellation for the ſake of concealment. However, no advantage ever accrues to them from it. On the contrary, the arrogant inhabitants of *Hind*, who are *Hinduís*, being retainers of the ſon of the impious HIND,* have diſcovered their attachment to the ſect of *Shiâhs*, and have revived againſt them the calumnies which five hundred years before they broached againſt the *Iſmâîliyahs*. They maliciouſly charge them with impiety: ſuch, indeed, is their ancient practice. They violate juſtice, and labour to extirpate this harmleſs tribe. In ſhort, they caſt the ſtone of calumny on the roof of the name and reputation of this wretched people, and have no fear of GOD, nor awe of his Prophet.†

"IN ſhort, nearly thirty thouſand perſons of this ſect are ſettled in provinces of *Hinduſtân*, ſuch as *Multân*, *Láhór*, *Déhlí*, and *Gujrát*. Moſt of them ſubſiſt by commerce. They pay the fifth part of their gains to the deſcendants of SAYYAD CABÍR, who are their prieſts: and both preceptor and pupil, prieſts and laymen, all are zealous *Shiâhs*. GOD avert evil from them, and make the wiles of their foes recoil!

"THE *Házárehs* of *Cábul* are an innumerable tribe, who reſide in *Cábul*, *Ghaznín*, and *Kand'hár*.

* Meaning HINDA', the mother of MAVIYEH.

† The author proceeds in a ſtrain of invective againſt the *Sunnís*; eſpecially againſt *Mulla* ABDULLAH of *Láhór*, who bore the title of the MAKHDU'MU'LMULC. This, being ſuperfluous, is here omitted.

Many of them are *Shiáhs*, and adherents of the holy family. At preſent, among the chiefs of the *Shiáhs*, is *Mirza* SHA'DMA'N, with whom the faithful are well pleaſed, and of whoſe incurſions the * *Khárejis* of *Cábul* and *Ghaznín* bitterly complain.

"THE *Balóch* of *Sind*; many of theſe are devoted *Shiáhs*. They call themſelves, and are called by all the faithful, ALÍ's friends. *Sayyad* RA'JU', of *Bokhárá*, exerted himſelf in the guidance of this tribe; his deſcendants remain among them, and are occupied with the concerns of the ſect."

* The word is here used as a term of reproach: for its origin, as the appellation of a sect, see D'HERBELOT's *Bibliotheque Orientale*.

XII.

A ſummary Account of the Life and Writings of AVVAR,

A TAMUL FEMALE PHILOSOPHER.

By the Reverend DR. JOHN.

THE *Malabars*, or more properly the *Tamuls*, boaſt of having produced the celebrated AVVAR, one of their ancient moral philoſophers.

THIS Lady's writings contain good general ideas, grounded in the ſcience of morality.

SHE was a *Polytheiſt*, and invokes the god SUPPIRAMANIEN, or PULLEYAR, the Son of SIVEN,* who is held by the Hindoos to be the protector of learning and ſcience, as MERCURY was amongſt the Greeks.

HER origin, and birth, as well as the æra in which ſhe flouriſhed, are loſt in fable:

SOME pretend ſhe was a goddeſs, one of BRIMHA's wives, and had been guilty of a treſpaſs, for which ſhe had been driven from heaven to earth, where ſhe was condemned to remain till ſhe had performed ſufficient atonement for her ſin, by ſevere and long repentance. On earth ſhe compoſed her moral writings, for the benefit of mankind, and particularly for youth. On account of her divine origin, ſhe is therefore highly reſpected.

* This appears to be an oversight of the learned author. SOOPRAMANIEN is the Hindoo God of war, called also CA'RTICE'YA, (KARTEKEYA and SCANDA, (compare As. Researches, Vol. I. p. 252, with Sonnerat's Voyage, Vol. I. p. 325, Octavo edition.) And POLLE'AR, or GANESA, who is generally invoked at the commencement of every undertaking, is compared by Sir WILLIAM JONES to the Roman JANUS. He is said to be the eldest, and the former the second, son of SEEVA. The *Kandapranam*, quoted below, is probably the *Scánda-puránn*, as the name is written by CAPT. WILFORD. (As. Res. Vol. IV. p. 363.) Compare As. Res. Vol. I. p. 227, with *Sonnerat's* Travels, Vol. I. p. 323.

Note by the Secretary.

OTHERS take her to be one of the ſeven wiſe or moral philoſophers, in whom the *Tamuls* glory as well as the ancient Greeks, and with more reaſon, as they have four ladies in the number, and only three men. Their wonderful birth is related in the *Kandapranam*, of which I will give only a ſhort extract.

THE female philoſophers are AVYAR, UPPAY, VALLIE, and URUVAY; and the male, the famous TIRUVALLUWER, (whoſe writings contain good and elegant moral verſes,) ADIGAMAM, and KAVVILER.

ALL theſe ſeven wiſe perſons belonged to the ſame family, were of the ſame parents, but were educated by different charitable guardians. One in the royal palace by a king; the other in the hut of a baſket-maker; another by a Bramin; another even by an outcaſt; and ſo forth; but at laſt they all turned out Sages. Their birth was not leſs wonderful. Their father was PERALI, and their grandfather VEDAMŎLI, both great ſaints and philoſophers. The latter ſaw, once in the night, a bright ſtar falling down, in a village inhabited by outcaſts, upon a houſe wherein a girl was juſt born. By his prophetic power he diſcovered that this girl would be one day married to his ſon PERALI, who was then a boy of twelve years of age, which made him very uneaſy.

HE communicated his ſorrow to his fellow-Bramins, but in general terms only: he told them, that the girl born laſt night in the village of outcaſts, under ſuch wonderful circumſtances, would entail numberleſs misfortunes on the Bramin caſt in general; but he carefully concealed whatever had relation to his own ſon, ſince its diſcloſure would have excluded him from the caſt.

THEY were all ſtruck with terror at this ſad prophecy, and they deliberated as to the diſpoſal of the infant. The father was called, and informed of the unlucky deſtiny interwoven with his child, and he was aſked which ought to ſuffer; his child, or the revered

revered caſt of Bramins? The poor man anſwered very ſubmiſſively, 'I deliver up my child entirely to you; do with her what you think proper.' The child was brought, and her death was unanimouſly agreed upon. VEDAMŎLI alone withheld his conſent from this barbarous decree; and, inſtead of the death of the child, propoſed its removal to a diſtant place where it might be left to its fate.

THEY liſtened to this advice, made a box, laid the child in, and put it in the holy river *Kāvēri*, leaving it to the deſtiny of the Deity. During this tranſaction, the old prophet ordered his ſon to go and look at the child before it was committed to the water, and ſee if he could diſcover any diſtinguiſhing mark on her body. This he did, and returned with the anſwer, that the child had a very diſtinct black mark on her thigh. The matter was now dropt, and the old man died ſoon after, without further explanation on the ſubject.

WHEN the poor little Nyad was thus floating to a remote country, a Brahmin was on a morning at the river, waſhing, and performing his uſual devotions and ceremonies. He ſaw the box coming on, and, inſtead of finding a treaſure, which he expected, diſcovered in it a new-born ſmiling girl. Having no children, though he had often prayed to obtain that bleſſing, he imagined his Deity had heard his prayers, and favoured him with this child. He put her to nurſe, and provided for her education as his own daughter. Meanwhile young PERALI, having been well inſtructed in philoſophy, began, after the example of his late father, to travel as a *Nyani* to viſit holy places, and to converſe with ſaints and philoſophers for his improvement.

ON theſe travels he came accidentally to the houſe of that Bramin who had adopted the girl. The Bramin, finding him to be a fine well-informed youth, grew fond of his character and zeal in learning,

ing, kept him ſeveral years in his houſe, and at laſt married him to the girl, who generally was ſuppoſed to be his own daughter. After they had lived happy together for a while, ſhe once returned from her oblations, and, on her changing her clothes, he was thunderſtruck, as it were, at obſerving the mark on her thigh, and which diſcovered her low birth, of which ſhe herſelf was ignorant. He hid from her his anxiety, but made inquiries of other Bramins, how his father-in-law had got this ſuppoſed daughter, and the whole ſecret was now diſcloſed to him.

Not chooſing to quarrel with his father-in-law, or to appear ungrateful for the kindneſs and benefits which had been conferred, he was ſilent; but in a ſtate of much diſtraction, he went away, without taking leave, or ſaying any thing either to his father-in-law, or to his wife. Both were much alarmed; and the father-in-law thinking his daughter had offended her huſband, or was in ſome way the cauſe of his diſpleaſure, ordered her to go after him, and either to reconcile and bring him back, or to follow him every where, and ſtay with him. She obeyed, went after him, and uſed every poſſible means to perſuade him to forgive her if ſhe had offended him, and to be cheerful, and return to his father's houſe. But he was immoveable, anſwered not a ſingle word, looked much confuſed, went on haſtily, and endeavoured to eſcape from her ſight. However, ſhe followed him wherever he went, and ſtayed at every Choultry and Shettrum where he paſſed the night, hoping that he at laſt would be prevailed upon to return with her. This continued for five days; and he, tired of her entreaties, in the night, watched when ſhe fell aſleep, and then he aroſe, left her, and went away. When ſhe awoke, ſhe looked about, and obſerved with the greateſt concern he was gone, and ſhe herſelf quite deſerted. She did not know what to do, or whither to go; nor did ſhe venture to return to

her

her father, whoſe order ſhe wiſhed ſtrictly to obey, and who might, perhaps, think ſhe had killed her huſband when ſhe came back without him. In this deplorable ſituation, ſhe wandered about in a neighbouring village, ſighing and weeping. This was obſerved by a Bramin, who aſked her the cauſe of her tears. She informed him of her ſad misfortunes, and all the circumſtances of her former life, ſo far as ſhe herſelf knew them. At this he was greatly affected, bid her come to his houſe, and promiſed to take care of her as one of his own daughters. She came, and behaved in ſuch a manner, that ſhe endeared herſelf to him, and to all his other daughters, who treated her as a ſiſter. When this good man died, he divided his great eſtate in equal portions; and ſhe got ſo much, that ſhe built a Shettrum, wherein ſhe paſſed her days religiouſly, and charitably treated the pilgrims and religious travellers who came to lodge there by night, with milk, rice, fruits, and all the victuals ſhe could afford. At the ſame time ſhe endeavoured to improve by them in knowledge and virtue, aſked their advice, requeſted them to relate to her the circumſtances of their lives, and did the ſame reſpecting her own life and adventures; her object in this being to paſs the time in a mutually agreeable and uſeful manner. When ſhe had continued ſo for ſeveral years, it happened that her huſband came as a pilgrim to the ſame Shettrum, and was entertained by her in the ſame kind manner with which ſhe received and entertained the other travellers. Neither knew the other. When ſhe related alſo to him her adventures, he was ſurpriſed to find his wife in this virtuous perſon, and that he himſelf had ſo great a ſhare in what ſhe related. He admired her virtue and faithfulneſs, but was greatly confuſed in his mind, feigning to fall aſleep during her diſcourſe, but paſſed the night in the utmoſt anxiety. Before ſun riſe he aroſe, took his ſtick and little bundle, and went off without ſaying a word.

At

At this ſhe was highly ſurpriſed and affected, thinking ſhe might have perhaps offended him, or not attended him well enough, and went therefore after him, aſking, "Why do you go away ſo ſilent and troubled in mind? Have you taken perhaps any offence at me, or do you ſuſpect my virtue? Tell and forgive, if I have done any thing amiſs unknowingly. You go away juſt in the ſame manner as my huſband when he left me. At this he could no longer refrain himſelf; he threw down his earthen veſſels and bundle, and exclaimed, "Yes, I am thy huſband! and thou art my wife. I have not left thee for any fault on thy ſide, but only for religious purpoſes. As thou haſt remained ſo religious and faithful, I receive thee again, if thou wilt ſtrictly do all that I ſhall order thee." Surpriſed and rejoiced at this happy diſcovery, ſhe promiſed him ſolemnly to pay him the ſtricteſt obedience. From this time he carried her with him on all his travels, and had ſeven children by her, who became the above-mentioned philoſophers. This was, indeed, no great wonder, as they were born with the gifts of ſpeech and of wiſdom. She was ordered by her huſband to expoſe the children in the woods in the open air, leaving them to Providence, without nurſing, or taking any farther care of the new-born infants. This ſhe obeyed implicitly, according to her ſolemn engagement, which ſhe kept ſacredly, though with inward reluctance, and the tender feelings of a mother. When ſhe kiſſed and took leave of them, each began to ſpeak, and to comfort her. One ſaid to her, The Deity has formed me in thy womb, nouriſhed me, and let me grow in it wonderfully till my birth: doſt thou now doubt that he will not provide for me further? Go, put thy truſt in him, and follow his ways. The ſecond child ſaid at her departure, God provides even for the frog in a ſtone, ſhall he do leſs for me? Why art thou anxious for me? Be comforted, and go. The third replied to her,

God

God has brought me into the world; and determined my fate: is he perhaps dead? He ſurely will not let me ſtarve. Go, dear mother, and fear nothing for my ſake. The fourth ſaid, Is not the egg ſurrounded with a hard ſhell? and God notwithſtanding vivifies the little brood in it: will not he feed it after it has broken through the ſhell? Thus he will alſo feed me: do not be troubled, but cheerful, and be confident in his Providence. The fifth ſaid to her, He who has made the fineſt veins and channels within the plants, in which the nouriſhing particles of the earth riſe and cauſe their growth, and who has formed the ſmalleſt inſects ſo wonderfully in their parts, and gives them food, will not be do the ſame for me? Be not, therefore, caſt down, but be in good ſpirits, and hope in him. The ſixth ſaid, Manifold and trifling are the occupations of men, but the great work of the Almighty is to create and to preſerve; believe this, and comfort thyſelf. The ſeventh addreſſed her thus: God creates ſuch different qualities in the trees and plants, that they produce ſour, ſweet, bitter, and various delicious fruits. He who is powerful to do this, will alſo provide for me: why doſt thou weep, my dear mother? Be cheerful, and hope in him. Each of theſe children was ſoon after found, taken up, nurſed, and provided for, by people of the higheſt, middle, and loweſt ranks. One by a king, another by a waſherman, another by a poet and philoſopher, another by a toddyman, another by a baſket-maker, another by a Bramin, and another by an outcaſt. AVVAR, of whoſe writings I ſhall give ſome account, had the fate to be educated by the poet. The time in which ſhe lived, is placed in the age when the three famous kings, SHOLEN, SHERON, and PANDIEN, lived, which falls about the 9th century of the Chriſtian æra.

AMONGST other ſciences, ſhe was well acquainted with chemiſtry, and became and adept, poſſeſſing the power of making gold, the beſt medicine, and the

the famous calpam, which preſerves life to a great age, and by the virtue of which ſhe lived 240 years. From this fabulous narration, which is differently repreſented in ſeveral *Tamul* antient writings, I will proceed to her performances, which are the little moral Treatiſes *Atisūdi*, *Konnewenden*, *Mudurci*, *Nadwäli*, and *Kalvi-oluckam*. Theſe are introduced in the *Tamul* Schools, and read by the children amongſt the firſt books which they learn to read. But neither the children underſtand it, nor can hardly any maſter comprehend each of the ſentences they contain, as ſome are compoſed of ſuch high and abtruſe words, which admit more than one ſenſe; and ſome ſay that each ſentence could be interpreted in five different ways. Some appear to me clear enough, and admitting only one interpretation; but ſome are ſo dark, and thoſe with whom I have conſulted, vary ſo much amongſt themſelves, that I found it difficult to decide between their interpretations; and I chooſe, therefore, that which gave the beſt ſenſe, and according to that manuſcript which I poſſeſs, for there are alſo different manuſcripts.

The ſentences are placed according to the order of the *Tamul* Alphabet; each accordingly begins with a letter; therefore we may call it, The Golden Alphabet of the Tamuls.

I shall now give firſt a tranſlation of the *Atisūdi*, and ſhall continue to tranſlate the reſt, if this meets with a favourable acceptance from the friends of antient Indian Learning.

Translation of the Atisudi, by Avyar.

Glory and Honour be to the divine ſon of him who is crowned with the flowers* of the Äti, (*Bauhinia tomentoſa.*)

Charity be thy pleaſure.

Be not paſſionate.

Be

* Siven is repreſented with this flower round his head; and Pulleyar, or Vignisuren, is his firſt Son, who is here implored.

Be not a miſer in giving.
Hinder none in charity.
Do not manifeſt thy ſecrets.
Loſe not thy courage.
Exerciſe thyſelf in cyphering and writing.
To live on alms is ſhameful.
Give, and then eat.
Converſe only with the peaceful.
Never ceaſe to improve in learning.
Do not ſpeak what is diſhoneſt.
Do not raiſe the price of victuals.
Do not ſay more than thou haſt ſeen.
Take care of what is moſt dear.
Bathe on each Saturday.
Speak what is agreeable.
Build not too large a houſe.
Know firſt one's character before thou art confident.
Honour thy father and mother.
Do not forget benefits received.
Sow in due time.
Tillage gives the beſt livelihood.
Do not walk about melancholy.
Do not play with ſnakes.
Bed thyſelf on cotton, (ſoft.)
Do not ſpeak craftily.
Do not flatter.
Learn whilſt thou art young.
Do not forget what is beſt for thy body
Avoid affectation.
Forget offence.
To protect is noble.
Seek a conſtant happineſs.
Avoid what is low.
Keep ſtrongly what is good.
Do not part with thy friend.
Do not hurt any body.
Hear and improve.
Do not uſe thy hands to do miſchief.

Do

Do not deſire ſtolen goods.
Be not ſlothful in thy actions.
Keep ſtrictly to the laws of the country.
Keep company with the virtuous.
Be not a ſcoffer.
Do not act againſt the cuſtom of the country.
Make not others bluſh by thy ſpeaking.
Do not love gaming.
What thou doſt, do with propriety.
Conſider the place where thou goeſt.
Do not walk about as a ſpy.
Do not ſpeak too much.
Do not walk about like a dreamer.
Converſe with thoſe who are polite.
Endeavour to be ſettled at a fixed place.
Dedicate thyſelf to TIRUMAL, VISHTNOO.
Abhor what is bad.
Indulge not thy diſtreſs.
Save rather than deſtroy.
Speak not diſreſpectfully of the Deity.
Be on good terms with thy fellow citizens.
Do not mind what women ſay.
Do not deſpiſe thy anceſtors.
Do not purſue a conquered enemy.
Be conſtant in virtue.
Have a regard for country people.
Remain in thy ſtation.
Do not play in water.
Do not occupy thyſelf with trifles.
Keep the divine laws.
Cultivate what gives the beſt fruit.
Remain conſtantly in what is juſt.
Do thy buſineſs without a murmur.
Do not ſpeak ill of any body.
Do not make thyſelf ſick.
Mock not thoſe who have any bodily defect
Go not where a ſnake may lie.
Do not ſpeak of others faults.

Keep far from infection.
Endeavour to get a good name.
Seek thy livelihood by tilling the ground.
Endeavour to get the protection of the great.
Avoid being ſimple.
Converſe not with the wicked.
Be prudent in applying thy money.
Come not near to thine adverſary.
Chooſe what is the beſt.
Do not come near one who is in a paſſion.
Avoid the company of choleric men.
Converſe with thoſe who are meek.
Follow the advices of wiſe men.
Go not into the houſe of the dancing girls.
Speak diſtinctly to be well underſtood.
Abhor bad luſts.
Do not ſpeak falſely.
Do not like diſpute.
Love Learning.
Endeavour to get a houſe of your own.
Be an honeſt man.
Live peaceful with thy fellow citizens.
Do not ſpeak frightfully.
Do not evil purpoſely.
Be clean in thy clothes.
Go only where there is peace.
Love religious meditation.

End of the Moral Sentences given by AVVAR.

TRANSLATION *of the* KALWIOLUCKAM, *or* RULES *of* LEARNING, *by* AVYAR.

The zealous ſtudy of ſciences brings increaſing happineſs and honour.
From the fifth year of age, learning muſt begin.
The more we learn, the more underſtanding we get.
Spare no expence to learn reading and writing.
Of all treaſures, reading and writing are the moſt valuable.
Learning is really the moſt durable treaſure.
An ignorant man ought to remain dumb.
He who is ignorant of reading and writing, is indeed very poor.
Though thou ſhould'ſt be very poor, learn at leaſt ſomething.
Of each matter endeavour to get a clear knowledge.
The true end of knowledge is to diſtinguiſh good and bad.
He who has learned nothing, is a confuſed prattler.
The five ſyllables, *Na ma ſi va yāh*, contain a great myſtery.
He who is without knowledge, is like a blind man.
Cyphering muſt be learned in youth.
Be not the cauſe of ſhame to thy relations.
Fly from all that is low.
One accompliſhed philoſopher is hardly to met with among thouſands.
A wiſe man will never ceaſe to learn.
If all ſhould be loſt, what we have learned will never be loſt.
He who loves inſtruction, will never periſh.
A wiſe man is like a ſupporting hand.
He who has attained learning by free ſelf application, excels other philoſophers.
Continue always in learning, though thou ſhould'ſt do it at a great expence.

Enjoy

Enjoy always the company of wiſe men.
He who has learned moſt, is moſt worthy of honour.
What we have learned in youth, is like a writing cut in ſtone.
Speak the *Tamul* language not only elegantly, but alſo diſtinctly.
Falſe ſpeaking cauſes infinite quarrels.
He who ſtudies ſophiſtry and deceit, turns out a wicked man.
Science is an ornament wherever we come.
He who converſes with the wicked, periſhes with them.
Honour a moral maſter, (tutor.)
Speak ſlowly when thou converſeſt or teacheſt.
He who knoweth himſelf, is the wiſeſt.
What thou haſt learned, teach alſo to others.
Learn in a proper manner, then thou wilt ſucceed in being wiſe.
He who will be a tutor, muſt firſt have a well grounded knowledge.
If one knows what ſin is, he becomes wiſe.
The wicked will not accept of inſtruction.
Do not fix thy attention on vain women.
Well principled wiſe men approach the perfection of the Divinity.
Begin thy learning in the name of the Divine Son, (PULLEYAR.)
Endeavour to be reſpected amongſt men by learning.
Let thy learning be thy beſt friend.
Uſe the ſtrongeſt intreaties where thou canſt learn ſomething, then wilt thou become a great man in the world.
All periſhes except learning.
Though one is of a low birth, learning will make him reſpected.
Religious wiſe men enjoy great happineſs.
Though thou you ſhould'ſt be one hundred years old, endeavour ſtill to increaſe in knowledge.

Wiſdom is firm grounded even on the great ocean.
Without wiſdom, no where is there ground to ſtand upon.
Learning alſo ſuits old age.
Wiſe men will never offend any by ſpeaking.
Accept inſtructions even from men of a low birth.
Do not behave impolitely to men of learning.
Poets require a great deal of learning.
The unwiſe only flatter others.
Seek honor, and thou ſhalt get it.
The virtuous are alſo tutors.
Wiſdom is the greateſt treaſure on earth.
The wiſer, the more reſpected.
Learning gives great fame.
Learn one thing after the other, but not haſtily.
A ſcience in which we take no pleaſure, is like a bitter medicine.
Speak ſo that town and country people may underſtand thee.
Wiſe men are as good as kings.
Do not deceive even thine own enemy.
Haſt thou learned much, communicate it alſo in an agreeable manner.
In whom is much ſcience, in him is great value.
The preſent *Tamul* language does not equal the old*
He that knows the ſciences of the ancients, is the greateſt philoſopher.
Truth is in learning the beſt.
Wiſe men are exalted above all other men.
True philoſophy does not ſuffer a man to be put in confuſion.
In proportion as one increaſes in learning, he ought alſo to increaſe in virtue.
The moſt proſperous good is the increaſe in learning.

He

* This ſeems to indicate that AVVAR's writings are not of great antiquity.

He who has no knowledge, knows not alſo the truth.
Wiſdom is a treaſure valued every where.
A good tutor is beloved over the whole world.
What we gain by ſcience is the beſt eſtate, (inheritance.)
Adore the Goddeſs SARASBADI.
The *Vedam* (ſacred writings) teaches wiſdom.
Speak and write for the benefit of the public.
He who ſpeaks well and connectedly, is beſt underſtood by all.
If knowledge has a proper influence on the mind, it makes us virtuous.

End of the Moral Book KALWIOLUCKAM, *compoſed by* AVVAR.

TRANSLATION *of the* SMALL TAMUL BOOK KONNEIVENDEN, *written by the* FEMALE PHILOSOPHER AVYAR.

Continual praiſe be to the ſon of him who is crowned with the flower of Konnie, *(Poinciana pulcherrima.)*
Mother and Father are the firſt known Deity.
A good man attendeth religious ſervice.
Without one's own houſe there is no where a good lodging.
The eſtate of the wicked will be robbed by the wicked.
Modeſty is the beſt ornament of the fair ſex.
If one maketh himſelf hateful to his fellow-creatures, he muſt entirely periſh.
Exerciſe in writing and cyphering is moſt uſeful.
Obſtinate children are like a poiſonous draught.
Though thou art very poor, do what is honeſt.
Adhere chiefly to the only one conſtantly.
The virtuous will always improve in wiſdom and knowledge.
A wicked mouth deſtroys all wealth.
Seek wealth and money, but without quarrel.
Give in writing what ſhall ſtand faſt.
A woman muſt attend herſelf beſt.
Even with thy neareſt friends ſpeak not impolitely.
Speak friendly even to the poor.
If one will criticiſe, he will find ſome fault every where.
Speak not haughtily, though thou art a great man.
To pardon is better than to revenge.
What ſhall ſtand firm muſt have witneſſes.

Wiſdom

Wiſdom is of greater value than ready money.
To be on good terms with the king is uſeful in due time.
A calumnious mouth is a fire in the wood.
Good adviſers are hated by the world.
The beſt ornament of a family is unanimity.
What a ſenior ſays, muſt a junior not deſpiſe.
If thou cheriſheſt paſſion, all thy merit is loſt.
Get firſt the plough, and then look out for the oxen.
A moral life has a happy influence on the public.
Gaming and quarrelling bring miſery.
Without practical virtue there is no merit.
Keep a proper time even for thy bed.
Be peaceful, give and be happy.
A merchant muſt be careful with money.
Lazineſs brings great diſtreſs.
To obey the father is better than prayer.
To honour the mother is better than divine ſervice.
Seek thy convenient livelihood, ſhouldſt thou even do it upon the ſea.
Irreconcileableneſs ends in quarrel.
A bad wife is like a fire in the lap.
A ſlandering wife is like a devil.
Without the mercy of the Deity nothing will proſper.
He who ſquanders away even what he has not gained juſtly, muſt periſh at laſt.
In January and February ſleep under a good roof.
Better eat by hard labour than by humble begging.
Speak not what is low even to thy friend.
Without a clean conſcience there is no good ſleep.
If the public is happy, all are ſafe.
Improvement in wiſdom improves our veracity.
Seek a houſe where good water is at hand.
Deliberate firſt well what thou art going to begin.
The reading of good books will improve welfare.

Who ſpeaks as he thinks, is an upright man.
What we propoſe we muſt purſue with zeal.
We muſt not ſpeak diſhoneſtly even to a poor man.
Diſhoneſty will end in infamy.
Lazineſs brings lamentations.
The fruit will be equal to the ſeed.
We cannot always drink milk, but muſt ſubmit to the time.
An honeſt man does not touch another's property.
The name of a true great man will ever remain in eſteem.
Lies are as much as murder and robbery.
What honeſty can be expected from low fellows?
Amongſt relations civility is often neglected.
A mild temper is a beauty in women.
The meek are the happieſt.
Keep thyſelf from all that is bad.
Wiſdom is the direct way to Heaven.
Let thy fellow-creatures partake in thy enjoyments.
Where there is no rain, there is no crop.
After lightning follows rain.
Without a good ſteerer a ſhip cannot ſail.
Who ſows in time will have a good crop.
The precepts of the old ought to be cheerfully obſerved.
Who keeps the proper time to ſleep, will ſleep well.
The plough never will let one ſuffer want.
Live in matrimony, and be moderate.
Who breaks his word, loſes his intereſt.
Abhor and fly from laſciviouſneſs.
Gain by deceit will at laſt be loſt.
If Heaven is not favourable, nothing will proſper.
From impolite people honeſty can't be expected.
The words of the haughty are like arrows.
A family ought to ſupport their poor.
A great man muſt alſo have a great mind.
A good man will never deceive.

If the Lord is angry, no man can ſave.
All the world ſhall praiſe God.
Sleep on a ſafe place.
Without religion is no virtue.

End of the Moral Sentences called KONNEIVENDEN,
written by AVVAR.

XIII.

ACCOUNT *of the* ST. THOME' CHRISTIANS *on the* COAST *of* MALABAR.

BY F. WREDE', ESQ.

ALTHOUGH the unexpected diſcovery of Chriſtians on the *Malabar* Coaſt, was a matter of the greateſt ſurpriſe and ſatisfaction to the firſt *Portugueſe* adventurers, who were equally enthuſiaſtic to extend their military glory and conqueſts, as to propagate their religion among the infidels in the remoteſt quarters of the world, yet their exultation was temporary; for when, upon nearer inveſtigation, they found that theſe Chriſtians followed the doctrine of NESTORIUS, and acknowledged inſtead of the Pope, the Patriarch of that ſect, reſiding in *Syria*, for their eccleſiaſtical ſupreme chief, they appeared in their eyes worſe than infidels.

THEIR number muſt have been very conſiderable in the beginning of the 16th century, when the *Portugueſe* became firſt acquainted with them, ſince they poſſeſſed about one hundred and ten churches, in the countries now ſubject to the *Travancore* and *Cochin* Rajas: and at this preſent time, after the manifold perſecutions, oppreſſions, and ſucceſſive revolutions, that have almoſt depopulated the whole coaſt, they are computed to amount to no leſs than 150,000 ſouls.

They are indiſcriminately called *St. Thomé Chriſtians*, *Neſtorians*, *Syrians*, and ſometimes the *Malabar* Chriſtians of the Mountains, by the *Portugueſe* writers of that time, and by the ſubſequent miſſionaries from *Rome*. The moſt common name given to them by the Hindoos of the country, is that of *Nazaranee Mapila*; and more frequently *Surians*, or *Surianee Mapila*.

THE

THE *Portugueſe* were fond of beſtowing upon them the name of *St. Thomé Chriſtians;* though this appellation does not appear to have been, or now to be, very common amongſt themſelves. It originates, probably, from the chief who ſettled the firſt colony of *Syrians* on the coaſt, and who was, according to their tradition, their firſt biſhop and founder of their religion in theſe countries, and whoſe name was MAR THOME'. This is corroborated by the curious circumſtance of their giving the name of MAR THOME' to every eccleſiaſtical chief or biſhop of theirs, although his real name be JOSEPH or ABRAHAM; not, improbably, in compliment to their firſt biſhop and founder, for whom they have ſtill a religious veneration. His arrival and ſettlement on the coaſt, may, perhaps, on a future period, be aſcertained, with hiſtorical accuracy, to have taken place during the violent perſecution of the ſect of NESTORIUS, under THEODOSIUS the Second, or ſome time after.

BUT the bigoted *Portugueſe* miſſionaries laid hold of this name to renew the ſtory of the arrival and martyrdom of ST. THOMAS the Apoſtle in *India*, who they pretended had converted a great number of idolaters on the coaſt of *Malabar*, and afterwards on the other ſide of *India*, as far as *Malliapoor*, now *St. Thomé*, where he ſuffered martyrdom: and as veſtiges of Chriſtianity were at the ſame period diſcovered in *China*, they made the ſame Apoſtle preach the Goſpel in that remote region; and ſome carried the abſurdity ſo far, as to make him paſs, ſome way or other, over to the *Braſils*.* The *Malabar* Chriſtians, they ſay, had a long time continued without eccleſiaſtical chiefs, or communication with the reſt of the Chriſtian world, till they found means to procure biſhops from *Moſul*, in *Syria*, who unfortunately

* Vide Historia Eccleſiæ Malab. eam Diamperitano Synodo, page 345.

nately had been abettors of *Neſtorius*, and that, through their means, this abominable hereſy had been introduced amongſt the Chriſtians of *Malabar*. Though this ſtory is ſupported by no hiſtorical proof whatſoever, and evidently fabricated by ſome bigoted Roman Catholic writers, to ſerve the purpoſe of the times, and to vindicate, in ſome manner, the bold doctrine of the ſee of *Rome*, that the Goſpel had been preached in every corner of the world, at a time when new worlds were diſcovered, in which it was evident that the Goſpel could never have been promulgated, and others in which Chriſtians were found, who would not acknowledge the ſupremacy of the Pope, and who differed in the moſt ſubſtantial articles of faith from the Roman Catholics, yet this improbable ſtory has a long time been aſſerted, and repeated by even Proteſtant writers, as BALDAEUS and VALENTYN.

ALL traditions and *Malabar* records agree, that the *Syrian* Chriſtians, or *Nazaranee Mapilas*, were known, and had been ſettled, on the *Malabar* coaſt, long before either the *Arabs* or the *Jews*.

COMMON tradition, which has even been admitted by the *Portugueſe* writers of the 16th century, probably on the foundation of written records in the Syrian language, which then exiſted, and were afterwards all deſtroyed by the famous Archbiſhop DE MENEZES at the Synod of *Odiamper*, mentions MAR THOMÉ as the firſt who introduced the Chriſtian religion into *Malabar*. He is conſidered by the *Neſtorians*, as their firſt biſhop and founder, from whom they derive their name of *St. Thomé Chriſtians*. His arrival may be placed towards the middle of the 5th century: ſince notice is taken by COSMAS INDOPLEUSTES (page 178-179) of Chriſtians in the Pepper Country or *Malé*, who received their biſhops from *Perſia*, where the Neſtorian Patriarch of that time reſided, who had firſt his ſeat in *Seleucia*,

Seleucia, in *Perſia*; afterwards at *Babylon*; and laſtly, at *Moſul*.

In the *Malabar* hiſtories [*Kerul Oodputtee*] the firſt mention of a *Syrian* colony of Chriſtians is made in the reign of COCOORANGON PERUMAL, who probably lived in the 6th century. A wealthy *Syrian* merchant, of the name of THOME CANNANEO, is ſaid to have landed at *Cranganore*, where he was well received, and induced to ſettle by great privileges granted to him by the PERUMAL. He afterwards married two wives; one of the *Nair*, and one of ſome low caſt; by whom he had a very numerous progeny, who, after his death, had great diſputes about his inheritance. Theſe were carried to ſuch a degree, that at laſt they were obliged to ſeparate themſelves; the ſons by the *Nair* woman ſettling in the ſouthern parts, and the others in the northern parts of *Malabar*; where their deſcendants, for a long time, preſerved this mutual enmity, and would on no account intermarry. There is alſo ſtill a common tradition amongſt them, that they deſcend (at leaſt thoſe that are from *Syrian* origin) from four principal *Syrian* families, who had ſucceſſively ſettled on the coaſt.

We find again mention made of two *Syrian* or *Chaldean* biſhops, of the name of MAR SABRO, and MAR BRODT, (or rather MAR SAPOR, and MAR PEROSES,) at *Coilan*, about one hundred years after its foundation, where they were extremely well received by the *Raja*, and permitted to build a church, which was ſtill extant when CABRAL firſt viſited *Coilan*. The grants and privileges which they received from the *Raja*, were engraved upon copper-plates, which many centuries after were ſhewn to Archbiſhop DE MENEZES at *Tevalcáre*, (perhaps *Mavileare*,*) which are, in all probability, the very ſame that are now in poſſeſſion of the Jews at *Cochin*.

In

* Vide Hiſtoria Synodi Diamperitanæ, page 8.

Qui

If one adds to theſe hiſtorical dates, the name of *Syrians*, retained by the *St. Thomé Chriſtians*; their diſtinct features, and complexion, ſomewhat fairer than the reſt of the *Malabars*; the ſtyle of their building, eſpecially their churches; but, above all, the general uſe of the *Syrian*, or rather *Chaldæan*, language, which is preſerved to this day in all their religious functions, even in thoſe churches which have ſince embraced the Roman rite, and that to this day they take their chriſtian and family names from the *Syrian* or *Chaldæan* idiom; no doubt can remain, but that the *St. Thomé Chriſtians* are originally a colony of *Neſtorians*, who fled from the dominions of the Greek Emperors, after THEODOSIUS *the Second* had commenced to perſecute the followers of the ſect.*

THEY made at firſt ſome proſelytes amongſt the *Bramins* and *Nairs*, and were on that account much reſpected by the native princes, ſo that even at preſent they conſider themſelves equal in rank to either of the above two caſts. They are, in fact, in much greater eſtimation amongſt the *Hindoos*, than the new

Qui amplissimam obtenuerunt ædificandarum Ecclesiarum in iis regionibus facultatem, proventibus etiam ad hoc non exiguis attributis, cujus privilegii aliorumque exemplar laminis ænis insculptum, litteris non tantum *Malabaricis*, verum *Canarinis*, *Tamulanis*, et *Bisnagaricis* exaratum ostensum fuit MENESSIO in *Tevalacare*, ubi inter pretiosiores Ecclesiæ res in Cimeliarchio asservabatur.

* NESTORIUS was Patriarch of *Constantinople*, A. D. 428, under the reign of THEODOSIUS the Second. His heretical opinions were first declared in 420, and condemned by the first Council of *Ephesus* in 431. But the Emperor was not prevailed on to banish NESTORIUS till 435; and four years more had elapsed before sentence of proscription passed against his followers.

Gibbon, Vol. viii. *page* 297.

GIBBON, however, (b. 346,) asserts, on the authority of St. JEROME himself, *(ad Marcellam Epist.)* that the Indian Missionary St. THOMAS was famous as early as his time. Now JEROME died in 420; consequently the sect originally established in *Malabar* by THOMAS could not have been that of NESTORIUS: yet GIBBON himself appears to have overlooked this inconsistency.

NOTE BY THE SECRETARY.

new Chriſtians converted by the *Portugueſe*, and moſtly picked up from the loweſt caſt. I have been aſſured by PADRE PAVONY, a well informed Ex-Jeſuit, now at *Palghautcherry*, who was a long time as miſſionary amongſt the *St. Thomé Chriſtians*, that many of them preſerve till now the manners and mode of life of the *Bramins*, as to cleanlineſs and abſtaining from animal food; and that even he himſelf had been obliged to adopt the ſame regimen in order to gain credit amongſt them.

As to their former manners, cuſtoms, and the privileges which they enjoyed, the *Portugueſe* authors of the *Oriente Conquiſtato*, and DE BARROS, give the following account of them.

THE *St. Thomé Chriſtians* poſſeſſed upwards of one hundred villages, ſituated moſtly in the mountainous part of the ſouthern diviſion of *Malabar*. Their habitations were diſtinguiſhed from thoſe of the *Hindoos* by being moſtly ſolid buildings, and collected in villages, not ſcattered and diſperſed as thoſe of the *Bramins* and *Nairs*. They obeyed their Archbiſhop, whoſe ſeat was at *Angamalee*, both in eccleſiaſtical and civil matters, paying a very moderate tribute to the different *Rajas* in whoſe territory they lived, who very little interfered in their concerns. When any complaints in civil matters were preferred to the Archbiſhop, he uſed to appoint arbitrators or judges, whoſe ſentence was final; but they never condemned any perſon to death, but all crimes were expiated with pecuniary fines. They paid no tithes to their clergy, but at their weddings they uſed to offer the tenth of the marriage gift to their churches. At their weddings they were very profuſe and oſtentatious, and celebrated them with great pomp: it was then principally that they had occaſion to make a ſhew of the privileges granted to them by one of the PERUMALS; as of the bride and bridegroom riding upon elephants, of having the hair ornamented with flowers of gold, of different

ferent muſical inſtruments playing before them, as alſo of flags of different colours carried before them, &c. They all wore ſwords and targets, and ſome of them had firelocks: they were great markſmen, and, from their eighth year, uſed to frequent their firing ſchools. Huſbandry and trade were their principal occupations; and, next to the *Bramins*, the *St. Thomé Chriſtians* uſed to furniſh the greateſt quantity of pepper to the *Portugueſe* cargoes.

THE girls were precluded from all inheritance, even if no ſons were in the family; in which caſe the inheritance went to the next male couſin or uncle on the father's ſide. This ſingular law, which is ſo contrary to all *Malabar* cuſtoms, has unqueſtionably been imported from *Syria*, and ſerves as an additional proof of the *St. Thomé Chriſtians* being originally *Syrian* colonies.

As to their religious tenets, they followed generally the doctrine of NESTORIUS.

THEY rejected the divine nature of CHRIST; and called the VIRGIN MARY only the Mother of CHRIST, not of GOD. They alſo maintained that the HOLY GHOST proceeded only from the Father, and not from the Father and Son.

THEY admitted no images of ſaints in their churches, where the Holy Croſs alone was to be ſeen.

THEY had only three Sacraments, *Baptiſm*, *Euchariſt*, and the *Orders*; and would not admit tranſubſtantiation in the manner the Roman Catholics do. They knew nothing of purgatory; and the ſaints, they ſaid, were not admitted to the preſence of GOD, but were kept in a third place till the day of judgment.

THEIR prieſts were permitted to marry at leaſt once in their life. Their rite was the *Chaldean* or *Syrian*.

THEY were married in the preſence of their prieſts, who are called *Caſſanas*; and the whole ceremony conſiſted in tying a ſtring round the girl's neck, as is the common practice of all the different caſts on the *Malabar* coaſt.

THE

THE *Caſſanas* were not permitted to uſe the *Malabar* language in their churches, and in inſtructing the youth, but taught them in the *Chaldæan* tongue.

THEY reckoned their Sunday from Saturday evening veſpers, till the firſt matin of Sunday, ſo that after ſun-riſe they might work again.

THIS was the happy ſituation of the *Neſtorians*, or *St. Thomé Chriſtians*, before the arrival of the *Portugueſe* in *India*. Agreeably to the ſpirit of thoſe times, and eſpecially of that bigoted nation, one of their firſt endeavours was to win over thoſe heretics to the *Roman* rite: every art, and every reſource, was exhauſted, eſpecially during the reign of DON MANUEL, to reclaim thoſe forlorn ſons to the boſom of the church of *Rome:* but all peaceable and conciliatory means proved fruitleſs; though the ſly Jeſuits had in ſome manner paved the way to an union, by mitigating the terms of their ſubmiſſion under the ſupremacy of the Pope; by inſtituting ſeminaries, in which the *Chaldæan* language was taught to the young clergy; and, above all, by tranſlating the *Miſſal*, and *Roman Catechiſm*, into the ſame language, and diſtributing them amongſt the *Syrian* Chriſtians. Still they would not have ſucceeded, ſo ſtedfaſt did the *St. Thomé Chriſtians* adhere to their hereſy, had not at laſt open force been employed.

THE then Archbiſhop of *Angamalee* was a *Syrian* prieſt, of the name of MAR JOSEPH; and as neither bribes nor menaces could induce him to acknowledge the ſupremacy of the Pope, the Archbiſhop of *Goa*, and the Viceroy, at laſt arreſted him, and ſent him priſoner to *Portugal:* but he had the art to ingratiate himſelf with the Queen DONNA CATHARINA, and the reſt of the Royal Family, whom he had made to believe, that he had ſince been convinced of the truth of the Catholic religion; and that, on his return, he would bring about a re-union of his flock with the ſee of *Rome;* ſo that in the year 1564 he was permitted to return, with orders to the Viceroy No-

RONHA, to reſtore him, and to afford him in future, every poſſible protection and aſſiſtance.

IN the mean time, the *St. Thomé Chriſtians* had applied to the then Patriarch of *Babylon*, as ſoon as they heard of the confinement and ſubſequent tranſportation of their Archbiſhop to *Portugal*, for a new Metropolitan, whom they obtained in the perſon of MAR ABRAHAM. But he had hardly taken poſſeſſion of his ſee, when MAR JOSEPH returned from Europe, with his diplomas from DONNA CATHARINA. The conſequence was an immediate ſchiſm; and the whole *Malabar Chriſtians* divided themſelves into two parties; one adhering to MAR JOSEPH, and the other to MAR ABRAHAM. But MAR JOSEPH being ſupported by the whole power of the *Portugueſe* government, he ſoon got the better of his antagoniſt, whom the Rajas of *Cochin* and *Paroor* received orders to ſeize, and to deliver to the commandant of *Cochin*, in order to be ſent to *Europe*. The veſſel on board of which he was, happening to touch at *Moſambique*, he found means to make his eſcape, and to reach *Babylon* over land; but, inſtead of returning to *Malabar*, he reſolved to go of his own accord to *Rome*, where he did not fail to captivate the mind of Pope PIUS IV. in ſuch a manner, that his recantation of the *Neſtorian* hereſy was gladly received, and himſelf newly ordained, and conſecrated, and loaded with the higheſt eccleſiaſtical dignities: though amongſt his papers were found afterwards a proteſtation of his ſtedfaſt adherence to his former doctrine, the abjuring of which, he ſaid, was the only reſource to ſave his life. He had alſo written letters to the ſame effect to *India*, which fell afterwards into the hands of the Archbiſhop DE MENEZES.

THE *Portugueſe* clergy, however, were not leſs diſpleaſed with the conduct of MAR JOSEPH; who, notwithſtanding all his promiſes to the Queen, and his proteſtations made to the Archbiſhop of *Goa*, and the

the *Portugueſe* government, continued to govern his flock after the tenets of NESTORIUS, and to prevent rather than to promote a re-union with the Roman Catholics; ſo that a new order for his impriſonment was iſſued in the year 1567. He was a ſecond time tranſported; firſt to *Portugal*, and afterwards to *Rome*, where he likewiſe contrived to make his peace with the Pope: but, before he could undertake a new voyage to *India*, he died at *Rome*, on the eve of being made a cardinal.

MAR ABRAHAM had, in the mean time, arrived at *Goa*, with new authority, and with brevets from the Pope; but the famous Archbiſhop DE MENEZES, on examining them, pretended that MAR ABRAHAM had deceived his Holineſs, and took upon himſelf to confine him in a convent, from which, however, he ſoon found means to make his eſcape, and to reach *Angamalee* over land, where he was received with uncommon exultation by all the *St. Thomé Chriſtians*; and from dire experience he learned to take now ſuch precautions, that he put it out of the power of the Viceroy to get a third time hold of his perſon; and, after ſome fruitleſs attempts, he was effectually left in quiet poſſeſſion of his ſee till his death: but at the ſame time the moſt vigorous meaſures were taken by the *Portugueſe* government, that no *Syrian* prieſt might in future find his way to the *Malabar Chriſtians*. As they were then maſters of *Ormuz*, and the whole navigation on this ſide *India*, it is not ſurpriſing that they ſucceeded in preventing all intercourſe between the *Neſtorian* Patriarch at *Babylon*, and the *St. Thomé Chriſtians* at *Angamalee*. They ſtand even accuſed of having drowned a new *Syrian* Biſhop in the year 1644, in the road of *Cochin*. Repeated orders were alſo ſent from *Rome*, not to allow, after MAR ABRAHAM's death, that another Archbiſhop of *Syrian* extraction ſhould be nominated. MAR ABRAHAM died about the year 1597, in very advanced age, profeſſing to the laſt moment of his

life, his adherence to the *Neſtorian* church, and his abhorrence of the tenets of the Popiſh religion. The Archbiſhop of *Goa*, MENEZES, immediately appointed a Jeſuit, FRANCISCUS ROZ, to fill the vacant ſeat of *Angamalee;* but to no effect; for he was not acknowledged, nor admitted, by the *St. Thomé Chriſtians*, who had previouſly elected a prieſt of their own, of the name of GEORGE, for their Archdeacon, till a new Metropolitan could be procured from *Babylon.*

MENEZES reſolved now to viſit in perſon the *Malabar Chriſtians*, and to try if, by his preſence and influence, he could bring about a ſincere and laſting re-union. The appearance of a man of his birth, rank, wealth, and power, as Primate of *India*, to which he joined an equal zeal, devotion, and great private virtue, was deciſive. The forlorn GEORGE employed, at firſt, every evaſion and ſubterfuge, that his natural ſagacity, and his great attachment to his ſect, could ſuggeſt, in order to gain time for a new Biſhop to arrive from *Babylon*, who might be able to meet MENEZES upon equal terms: but no Biſhop from *Babylon* did, or could, make good his voyage to *India;* and MENEZES was indefatigable, bold, perſevering, and laviſh of his wealth; and had all the petty Rajas of that time at his command. He appointed, at laſt, a mock council, or ſynod, at *Odiamper*, in the vicinity of *Cochin*, in the year 1599, where he aſſembled moſt of the *Syrian* prieſts, or *Caſſanas,* and four elders from each village; and after ſome ſhew of diſputation, and explanation of the controverted tenets of the church of *Rome*, he proceeded to dictate the law to them, there being not a perſon of ſufficient erudition, or of conſideration and influence enough amongſt the *Caſſanas*, who could dare to oppoſe MENEZES: and, to appearance, the *Neſtorians* of *Malabar* were united to the *Roman* church.*

MENEZES

* We cannot ſufficiently lament the great loss which literature ſustained

MENEZES appointed Roz a ſecond time Archbiſhop of the *Syrian Chriſtians;* who, inſtead of *Angamalee*, took now his reſidence at *Cranganore;* and, ſince that time, a great part of the *St. Thomé Chriſtians* remained united with the *Roman* church, and were governed by the ſucceſſors of Roz, under the title of Archbiſhop of *Cranganore.*

THIS re-union of the *St. Thomé Chriſtians* to the ſee of *Rome* was, however, neither general, nor ſincere and laſting: for, a ſhort time after, ſome *Maronites*, or *Neſtorian* prieſts, found their way to the mountains of *Travancore*, where they revived the old doctrines and rites, and ever ſince kept up their communication with the *Jacobites*, *Maronites*, and *Neſtorians* of *Syria.* At preſent there are thirty-two churches of this deſcription remaining, which are called Schiſmatic *Syrians* by the *Portugueſe* and *Roman* clergy. They have a Biſhop, or MAR THOMÉ, who reſides at *Narnatte*, about ten miles in land from *Porca;* and was conſecrated by ſome *Jacobite* Biſhops ſent from *Antiochia* for that purpoſe in the year 1752. He adheres more to the doctrine of EUTICHES than of NESTORIUS.

ABOUT 84 of the old *St. Thomé* churches remain united to the *Roman* Catholic religion, and are governed by the Archbiſhop of *Cranganore*, or, as he uſed to ſtyle himſelf, the Archbiſhop of the *Malabar*

ſustained on that occaſion; for this blind and enthuſiaſtic inquiſitor, deſtroyed, like a ſecond OMAR, all the books written in the *Syrian* or *Chaldæan* language, which could be collected, not only at the Synod of *Odiamper*, but eſpecially during his ſubſequent circuit; for as ſoon as he had entered into a *Syrian* Church, he ordered all their books and records to be laid before him; which, a few indifferent ones excepted, he committed to the flames; ſo that at preſent neither books nor manuſcripts are any more to be found amongſt the *St. Thomé Chriſtians.*

Chriſtians of the Mountains. Since the death of the laſt Archbiſhop, the Governor of *Goa*, who had formerly the nomination, thought proper to appoint only a Vicar General, who reſides at preſent at *Pecke palliporte*. He is a native of *Malabar*, of *Syrian* extraction, of the name of THOME' ENAMAKEL. Theſe united *St. Thomé Chriſtians* retain only the peculiarity of the *Chaldæan* language being ſtill uſed in their churches, for which they are furniſhed with the neceſſary books from the *Congregatio de propagandâ fide;* printed at *Rome* 774, under the title, *Ordo Chaldaicus Miſſæ Beatorum Apoſtolorum juxta ritum eccleſiæ Malabariæ*, and *Ordo Chaldaicus rituum et Lectionum juxta morem eccleſiæ Malabariæ. Romæ* 1775.

THE *St. Thomé* or *Syrian Chriſtians* of both deſcriptions, never claimed the particular protection of either the *Portugueſe* or *Dutch*, as the new Chriſtians do, but conſidered themſelves as ſubjects of the different Rajas in whoſe diſtricts they lived; and as long as the old Hindoo ſyſtem, and the former diviſion of the country, under a variety of petty Rajas, was preſerved, they appear to have enjoyed the ſame degree of freedom, eaſe, and conſideration, as the *Nairs*. But when the Rajas of *Travancore* and *Cochin* had ſubjected to themſelves all the petty Rajas and chiefs whoſe reſpective territories were ſituated within the lines of *Travancore*, they alſo overturned the whole political ſyſtem eſtabliſhed by CHERUMA PERUMAL; and by ſetting aſide the immunities and privileges of the higher caſts, they eſtabliſhed a moſt oppreſſive deſpotiſm, in the room of the former mild limited oligarchy: and we ought not to be much ſurpriſed to behold the preſent wretched ſituation of thoſe formerly ſo flouriſhing *Syrian* villages, ſince we ſee the *Bramins* and *Nairs* ſtript of moſt of their

old

old prerogatives, and ſubject to almoſt the ſame oppreſſions and extortions.

The New or Portuguese Christians.

They conſiſt of that race of new converts whom the *Portugueſe* made moſtly from the loweſt caſts along the ſea-ſhore, where they built a great many churches; which, in diſtinction from the *Syrians*, are generally called the *Latin* churches. They conſider themſelves not as ſubjects of the different Rajas in whoſe territory they reſide, but enjoyed formerly the protection of both the *Portugueſe* and the *Dutch* governments, to a great extent. They acknowledged only their juriſdiction in civil and criminal matters, and paid no taxes to the native princes. This exemption they maintained, in ſome manner, till the year 1785, when Mr. Van Angelbeck, then governor of *Cochin*, ſaw no other remedy to ſave at leaſt part of their privileges from the daily increaſing power of the Raja of *Cochin*, but to enter into a new written agreement with the Raja; in conformity to which, they were to pay a certain ſtipulated ſum yearly to the Raja, which ſhould be collected by their own head people; and in caſe of delays or failure, the *Dutch* government was to enforce payment, and not the Raja. Another article defined the juriſdiction which the *Dutch* ſhould ſtill exerciſe over them. But even theſe ſtipulations the Raja did not long nor ſcrupulouſly adhere to, till, at laſt, he went ſo far as to turn a great part of them fairly out of his dominions, by obliging them to accept ſome trifling conſideration for the landed eſtates which they were compelled to abandon; and the reſt he he treated, if poſſible, more ſeverely than his own Hindoo ſubjects.

THE number of theſe Chriſtians, who conſider themſelves as under the protection of the Fort of *Cochin*, is computed to amount to about 36,000.

IN eccleſiaſtical matters, they were formerly ſubject to the *Portugueſe* Biſhop of *Cochin*, whom the *Dutch* expelled as ſoon as they got poſſeſſion of the Fort. Thence he went to fix his reſidence at *Coilan*, retaining, however, his former appellation of Biſhop of *Cochin*, and a great part of his former eccleſiaſtical juriſdiction over all the churches that were not under the immediate controul of the *Dutch*. His ſucceſſors continue to preſide over the ſame dioceſe, which extends as far as the *Cavery* river, on the other coaſt, including the Iſland of *Ceylon*; comprehending more than 100 churches of the new or *Latin* Chriſtians.

WHEN, for political reaſons, the *Dutch* had expelled the *Portugueſe* Biſhops from *Cochin*, in order that the churches, which were now under their immediate protection, ſhould not remain without an eccleſiaſtical chief, they applied to the ſee of *Rome* for a new Biſhop, who would be under their controul, and whom they could better truſt than a vaſſal of *Portugal*. The Pope, in compliance with their wiſhes, ſent out a Carmelite Friar, with epiſcopal powers, under the name of *Vicar General*, and the States General granted him a diploma to that purpoſe in the year 1698.

THEY made it, however, an expreſs condition with the Pope, that he ſhould appoint no *Vicar General* who was not by birth either a *German*, *Dutchman*, or *Italian*; the company reſerving to themſelves the right of rejecting him if they had any exception againſt his perſon; and that in general, he muſt conſider himſelf as ſubject to the Company's orders.

HIS paltry allowance of about 400 rupees per annum,

annum, is paid by the *Congregatio de propagandâ fide*; and his reſidence is at *Varapoly*, in a convent of his own order, which is alſo ſupported by the *propagandâ*.

His dioceſe extended formerly as far as the political influence of the *Dutch* could reach; and with the gradual decline of their power, he alſo loſt ſucceſſively the greateſt part of his churches; which returned either under the *Portugueſe* Biſhop of *Coilan*, or the *Vicar General* of the *Syrian* churches brought over to the *Latin* rite; ſo that at preſent only fourteen churches remain under his epiſcopal juriſdiction.

The ruins of an old *Syrian* or *Neſtorian* church are ſtill extant, on a riſing ground at the eaſtern extremity of the village of *Coorty*, two miles diſtant from *Ramiſeram Gate*, on the high road leading to *Trichoor*. It was the firſt Chriſtian temple that Tippoo's bigoted fanaticiſm doomed to deſtruction, after his ſucceſsful ſtorm on the too extenſive and feeble barrier, the *Travancore* lines, in 1790; from whence a general conflagration of all Hindoo temples and Chriſtian villages, with their churches, marked the progreſs of the deſtroying hoſt, as far as *Varapoly*; and in the ſpace of three days, thirteen large and, in many reſpects, handſome piles of building were laid in ruins.

Almost all temples belonging to the *St. Thomé Chriſtians* in the ſouthern *Malabar*, of which I had occaſion to obſerve more than forty, were built in the ſame ſtyle, and nearly upon the ſame plan. The façade with little columns (evidently in imitation of the ſtyle of architecture prevalent in *Aſia Minor* and *Syria*, from which the Chriſtian religion, and with it the model of their temples, appears to have been tranſplanted into *Malabar*) being every where the ſame; only that thoſe belonging to the old *Neſtorians*, or *Schiſmatics*, have preſerved their ancient ſimplicity,

plicity, and that the fronts of ſuch as adopted afterwards the *Latin* rite, and acknowledged the ſupremacy of the *Roman* ſee, are decorated with Saints in niches or baſſo-relievos, and that ſome of the moſt conſpicuous had an arched choir. The largeſt Chriſtian temple was at *Alangadee*, or *Mangatte*, five miles from *Paroor*; and, to judge from the preſent ruins, it muſt have been a very handſome and noble ſtructure. At *Angamalee*, the ſeat of the *Syrian Metropolitan*, there were not leſs than three ſpacious temples, not inferior to the ſpecimen exhibited in the ruins of *Coorty*. But they have all been converted into heaps of ruins, by the deſtroying hand of the *Myſorean* invader; as was alſo the neat church and college built by the Jeſuits at *Amblagatte*.

THE great number of ſuch ſumptuous buildings as the *St. Thomé Chriſtians* poſſeſſed in the inland parts of the *Travancore* and *Cochin* dominions is really ſurpriſing; ſince ſome of them, upon a moderate calculation, muſt have coſt upwards of one lack of rupees, and few leſs than half that ſum. How different muſt have been the ſituation of this people in former times, in compariſon with the wretched condition in which we behold them at preſent! ſcarcely able to erect a cadjan ſhed for their religious meetings over thoſe ſplendid ruins, that atteſt, at the ſame time, their former wealth and preſent poverty. In the ſame proportion that their opulence decreaſed, their population appears alſo to have diminiſhed. *Alangada* contained, before the year 1750, more than a thouſand Chriſtian families, who lived in ſubſtantial houſes, of which the ruins are ſtill extant, and bear evidence to the fact. Of thoſe families not full one hundred are now remaining, and them I found in the moſt abject ſtate of miſery. The ſame melancholy contraſt is obſervable at *Angamalee*, and many other formerly opulent Chriſtian towns and villages.

THEIR

THEIR priſtine flouriſhing condition, and even opulence, however, can eaſily be accounted for. The bulk of the *St. Thomé Chriſtians* conſiſted moſtly of converts from the *Bramin* and *Shoudren* caſt; and not, as the new Chriſtians, or proſelytes made by the *Portugueſe* miſſionaries, of the lower tribes: and as the introduction and propagation of the Chriſtian religion, by the *Syrian* adventurers, probably ſo early as the fifth century, gave no umbrage to the PERUMALS, who, at that period, governed *Malabar*, theſe converts were allowed to retain their patrimonial eſtates, with equal ſecurity, and exemption from taxes, as the indigenous *Bramins* and *Nairs*. For, under the ancient mild Hindoo government, and even in modern times, till HYDER ALLY made his firſt irruptions, impoſts on landed property were unknown in *Malabar*. The *St. Thomé Chriſtians* poſſeſſed, in addition, another ſource of wealth, which was trade. They were, in fact, the only, at leaſt the principal merchants in the country, till the *Arabs* ſettled on the coaſt; and they continued in a flouriſhing ſituation till towards the middle of the preſent æra, when the Rajahs of *Travancore* and *Cochin* overturned the whole ſyſtem and laws eſtabliſhed by the celebrated CHERUMA PERUMAL; and, after diſpoſſeſſing the independent Rajahs of *Paroor*, *Alangada*, *Tekencoor*, *Waddakencoor*, *Porka*, *Coilan*, *Callicoilan*, and many other petty *Nair* chiefs, under the name of CAYMALS, who formed the ſtates of the country, and were long a ſtrong barrier againſt the attempts at abſolute power by the Rajahs, they divided into unequal ſhares the whole of the conquered countries, of which the Raja of *Travancore* appropriated to himſelf by far the greateſt part, and introduced the preſent oppreſſive ſyſtem of government: if that can be called ſuch, which is, in fact, an injudicious imitation of the late *Myſorean* ſyſtem of finances; without the order, regularity, and in ſome manner

manner impartial adminiſtration of juſtice, which is neceſſary to ſupport it, and without which it muſt unavoidably degenerate into endleſs and generally deſtructive ſchemes of extortion and rapine, that ſoon or late muſt bring ſuch unhappy countries, let their natural reſources be ever ſo great, to the loweſt ſtate of wretchedneſs; as is already the caſe both in the *Travancore* and *Cochin* dominions.

Note on KEROL OODPUTTEE, page 367.

Several copies of this valuable historical monument are in the poſſeſſion of the writer of this, of which he purposes to publish a free translation at some future period. The name given to these annals of *Malabar* is differently spelled and explained; some call it *Keralulpaddy*, which means the Common-wealth of *Malabar*, or *Kerala*, (the *Sanscrit* name for *Malabar:*) others write *Keralawil-patty*, and translate it Historical Account or Description of *Kerala*, which is the original name to the low country, and still used in *Sanscrit;* for the hill country had existed long before, and was known under the name of *Mala*, or *Malleam*, the Hill Country; but, in the lapse of time, the name of *Malleam* prevailed, and was applied to both the hilly and the low country, and the name of *Kerala* became obsolete.

XIV.

ACCOUNT *of an hereditary living* DEITY, *To whom Devotion is paid by the* BRAMINS *of* POONA *and its Neighbourhood.*

BY CAPTAIN EDWARD MOOR.

THE opportunity afforded me of viſiting the city of *Poona* with the embaſſy in 1800, I eagerly embraced, to obtain information reſpecting an extraordinary family, which enjoys the diſtinction of an hereditary incarnation of the divinity from father to ſon; and the following is the reſult of my reſearches. My opportunities for inquiry were favourable, and I conſider my authorities tolerably good; but I think it neceſſary to premiſe, that I do not pledge myſelf for the minute veracity of every particular.

MOORABA GOSSEYN was a *Bramin* of *Poona*, who, by abſtinence, mortification, and prayer, merited, above others, the favourable regards of the Almighty. GUNPUTTY, the moſt common name in this country, among the many hundreds of SREE GANESA, accordingly vouchſafed to appear to him, at *Chinchoor*,* in a viſion by night; deſired him to ariſe, and bathe; and while in the act of ablution, to ſeize, and hold ſacred to the godhead, the firſt tangible ſubſtance that his hand encountered. The GOD covenanted that a portion of his Holy Spirit ſhould pervade the perſon thus favoured, and be continued as

* This town is also called *Chicoor*, *Chicorec*, or *Chintjwar*: the latter is, perhaps, the most correct orthography.

as far as the ſeventh generation to his ſeed, who were to become ſucceſſively hereditary guardians of this ſacred ſubſtance, which proved to be a ſtone, in which the GOD was to be underſtood as myſtically typified. This type is duly reverenced, is carefully preſerved, and hath ever been the conſtant companion of the ſanctified perſon inheriting with it the divine patrimony.

THIS annunciation happened about the year A. D. 1640, and ſix generations have ſince paſſed away.

IT doth not now appear what was the preciſe extent of the divine energy originally conceded; but it is inferred to have been a limited power of working miracles: ſuch as healing ſickly uncleanlineſs; granting, to a certain degree, the deſires of pious ſuppliants; and the faculty of foretelling, under ſome reſtrictions, the events of futurity.

THESE gifts appear, indeed avowedly, to have been enjoyed in a more extenſive degree by the firſt poſſeſſors than by the latter. The *Bramins* admit that the farther they remove from the favoured man in whom the GOD became incarnate, the greater is the chance of degeneracy; although ſuch degeneracy might not have been inevitable. It is therefore preſumable that the early inheritors worked more conſpicuous miracles than have of late been manifeſted. Some remains of ſupernatural power have, however, been remarked, as will be noticed, in the exiſting incumbent, GABAJEE DEO.

THE holy inheritance has thus deſcended.

MOORABA GOSSEYN had but one ſon, CHINTO MUN DEO, (the 1ſt) at the time of the viſitation; and as he immediately became *Sunna-aſſee*, he had of courſe no other; to him about the year 1650 fell the godly eſtate. His eldeſt ſon, NARRAIN DEO, ſucceeded, and, after diſpenſing his miraculous energies twenty-five years, died, leaving them to CHINTO MUN

MUN DEO, (the 2d.) His eldeſt ſon, DURNEE DURR DEO, ſucceeded, and died about the year 1770, from which period his firſt born, GABAJEE DEO, has poſſeſſed, with its ſanctified accompaniment, the guardianſhip of the ſacred ſtone.

THE divine donation was covenanted to continue but for ſeven generations: whence, on the demiſe of BAWA DEO, the preſent heir apparent, to whom, in the fulneſs of time, it will deſcend, the holy incarnation, unleſs perpetuated by farther miracles, will, as an emanation from GOD, be abſorbed in him.

IT doth not appear that every DEO (by which title the repreſentative of this family is always called) hath performed miracles. One is mentioned of the original founder of this incarnate godhead, if it may be ſo called, which produced the firſt worldly poſſeſſion of the family.

SOON after his viſitation, and while in great poverty, he was paſſing by *Panowla*, a town near *Chinchoor*, the *Pataleen* * of which place having been many years married, without male iſſue, deſpaired of ever obtaining that bleſſing. She implored and obtained the holy man's prayers, beſtowed on him the produce of a field, ſituated near *Panowla*, of the annual average value of three hundred rupees. With this a temple was endowed at *Chincoor*, which ſtill enjoys the grateful gift, and had not for many years any other ſecular eſtate.

No miracle, that I have heard of, is recorded of the next legatee.

NARRAIN DEO, the third in lineal aſcent from the preſent DEO, performed a more important and conſpicuous miracle. It was in his time that the *Moghul* army of *Hyderabad* ſo ſucceſsfully invaded the *Maratta*

* *Patel's* wife.

Maratta territories. After plundering and burning *Poona*, a party proceeded to *Chinchoor*, to lay it under contribution. To this the DEO pointedly refuſed to ſubmit, confiding in the divine influence wherewith he was inveſted. The intolerant *Muſulmans* derided ſuch ſuperſtition; and, with the view of rendering it ridiculous, offered to ſend a nuzur to the DEO. The offer was accepted; the DEO betook himſelf to prayers, and the inſulting bigots deputed certain perſons, accompanied by many voluntary attendants, to ſee the humorous reſult, with a ceremonious and apparently decorous and appropriate preſent. It, however, conſiſted ſolely of cow's fleſh; and when the offenſive obtruders promiſed themſelves their ſport, at the firſt exhibition of ſo horrid an abomination, how were thay aſtoniſhed and diſmayed, at uncovering trays of the fineſt and moſt ſacred of Hindoo flowers!

STRUCK with the miracle, "thoſe who went to ſcoff, remained to pray," and refraining from farther indecency, recogniſed the finger of GOD.

So unequivocal an interpoſition of ſupernatural power wrought on the unyielding minds of the *Muſulmans*; and, to expiate their offence, a grant was ſoon after made by them, of lands, towns, &c. ſituated in the *Mpghul* territories, and not their recent conqueſts, although not far from *Chinchoor*, of the yearly value of twenty-ſeven thouſand rupees, which the temple enjoys to this day.

A FARTHER grant of *enaam* lands about *Chinchoor*, of thirteen thouſand rupees per annum, was made, at different times, by a late *Peſhwa*, on what account, whether miraculous or not, I do not learn. The *Bramins*, however, admit ſuch donations to be in themſelves miracles; the generous impulſe being from divine inſpiration. Theſe three grants the temple ſtill enjoys, and they conſtitute its permanent revenue

revenue. The expences attending the charitable works of the DEO, ſuch as ſupporting ſacred eſtabliſhments, feeding and nouriſhing *Bramins*, and holy and poor people, have amounted of late years, it is averred, on an average, to a *lakh* of rupees. Part of this is made up by the caſual preſents made by pious viſitants, according to their faith, hope, or charity, but doth not amount, in general, to more than five thouſand rupees; and the deficiency, of more than half a *lakh*, is therefore acknowledged to be miraculouſly acquired.

I WILL digreſs a moment here, to obſerve, that it is not a very uncommon circumſtance for a holy man profeſſing poverty, and without the apparent means of gaining a rupee, and rejecting all offerings, to diſburſe thouſands of rupees monthly with a very laviſh hand. A convenient perſonage of this deſcription reſides in *Moorgoor*, a town twenty-five miles northerly from *Darwar*. MR. UHTHOFF and I were there in 1792, but did not then know of this miraculous prodigality, as it is reputed to be.

PRESENTS are made in kind to the DEO of *Chinchoor*: cultivators of land bring him grain, manufactures, cloths, &c. the rich bring money, and what they pleaſe. Theſe are laid up in ſtore-houſes, after being regiſtered by the ſervants of the temple, to which are attached a *dewan*, *chobdars*, *accountants*, &c. &c. all *Bramins*, as is every individual about the DEO; his palkee-bearers on a journey only excepted.

HOWEVER meritorious and honourable it may be deemed to be employed, even menially, about the ſanctified perſon of the holy man carrying the ſame, a journey is rather too laborious and unprofitable a ſervice for *Bramins* to undertake voluntarily. Where prieſts are the taſk-maſters, it were unreaſonable to expect that they, more than others, would allot the ſevereſt to themſelves.

THE DEO is, *ex officio*, what is called a *dewanna*—but the term "fool," may not in this inſtance, as in moſt others, give the beſt tranſlation of the word. He is totally unmindful and ignorant of worldly affairs—unable, they ſay, to hold converſation beyond the propoſition, reply, and rejoinder, and then in a childiſh blubbering manner. To ſome queſtions on points of futurity, he replies, accordingly as he is inſpired, in pointed negatives or affirmatives; to others enigmatically, or by benignant or indignant geſture: ſometimes he is totally ſilent, and, apparently abſorbed in abſtract cogitation, doth not recognize the ſuppliant. From ſuch *data* is deduced how propitious, or otherwiſe, is the almighty will on the purſuits of the petitioner.

THE ordinary occupations of the DEO do not differ materially from thoſe of other holy men: he eats, takes wives to himſelf, &c. &c. like other *Bramins*, but by ſome is ſaid to be exempt from illneſs; others ſay he is ſubject to bodily infirmities. So regular a life, however, in point of regimen, unruffled by worldly cares, may well enſure a continuance of health, and, in general, prolongation of exiſtence.

AS the elder ſon inherits the ſpark of divinity, it is neceſſary that he alſo be a fool, as he hath ever proved. To the queſtion "whether, the ſecond ſon being ſane, and the elder dying without male iſſue, the ſecond, to whom the patrimony then deſcends, would become *dewanna* on his acceſſion?" the *Bramins* demur: It hath never, they ſay, happened. GOD made the covenant, and the means of fulfilling it are not for man to point out.

HOWEVER remote the degree of conſanguinity may be, all of this family aſſume the final name DEO. It did not occur to me to inquire if the females are peculiarly eſtimable—I judge not very highly ſo, from never having heard of exalted perſonages ſeeking them as wives. The males, indeed, do

do not, beyond the *reigning* family, ſeem much diſtinguiſhed.

It might not be very intereſting, if practicable, to trace minutely the genealogy of this family to its holy root; and I ſhall go no farther in this retroſpect than to the immediate anceſtors of the preſent Deo. He, Durnee Dur Deo, called alſo Durnee Dur Bawa, had four ſons (no daughters) by his only wife Aakah, who died in 1780, aged 65; about ten years after her huſband, who lived to be nearly fourſcore.

1. Gabajee Deo, born about 1740.
2. Gunnaba Deo, born about 1750, died 1795.
3. Mooraba Deo, born about 1755, now living at *Ranjangow*, of which temple he is ſuperior.
4. Bappajee Deo, born about 1760, now living at *Ojoor*, where he is head *Bramin*.

Gabajee Deo married, 1. Abbajee, who, in 1775, bore him, when ſhe was twenty years old, his only ſon, Baba Deo, and died without further iſſue, at the age of 26. 2. Abbajee, now living, about 35 years of age, who has proved barren.

Baba, or Bawa Deo, married, 1. Neeroba,ee, born about 1780, ſtill living, by whom he has an only daughter, born in 1797. 2d wife, name not known, born about 1784. This ends the eldeſt branch of the family.

Gunnaba Deo, the ſecond ſon, had two ſons, who are living, as is their mother, at *Seedatak*, names not known.

Mooraba Deo, the third ſon, had only one wife, and by her one ſon, whoſe name does not occur. That ſon was eighteen years old in 1798, in which year he bruiſed himſelf to death on the pedeſtal of his god at *Ranjangow*, in conſequence of ſome indignities offered him, or the temple, by a party of Sendea's ſoldiery: his widow is living childleſs, although the marriage was conſummated at *Ranjangow*. This ends the third branch.

BAPPAJEE DEO, the fourth ſon, has one wife, GUNGABA,EE, now living, about thirty-five years; they have two ſons. 1. BAAOW DEO, born about 1786. 2. NANNA DEO, born in 1787. Both living at *Ojoor*. The eldeſt loſt his wife in 1799, who had borne him a ſon in 1797, named HEERUM DEO, now living: he is married again, but his living wife is only eight years old. NANNA DEO has a wife twelve years old—no child.

THE temple of this BAPPAJEE DEO, at *Ojoor*, enjoys enaam land to the value of four thouſand rupees a year, granted by the preſent *Peſhwa*, in conſequence of ſuppoſed benefits received from the holy man's prayers.

GABAJEE DEO goes at leaſt thrice a year, on fixed days, to *Mooriſhwur*, a reſpectable town a few miles beyond *Jejooree*. A detail of the circumſtances of his journey, which ſeldom vary materially, will tend to illuſtrate his character, and ſhow the degree of eſtimation in which he is held.

ONE of the days is the 2d of Maug, anſwering this year to the 31ſt of January. He leaves *Chinchoor* pretty early; and the *Peſhwa* and court, appriſed of his approach, go forth to meet him, generally about halfway between a hill called *Gunniſkunda*, two miles off, and the city. The DEO rides in his palkee, attended (I ſpeak now of the preſent DEO) by a ſuwaree elephant, given him by the late *Peſhwa*, MAD,HOO RA,O, a few (perhaps a dozen) of his own domeſtic horſemen, and about a hundred ſervants on foot: as he approaches the *Peſhwa*, his palkee is put down, and he ſeats himſelf on a carpet, with the ſacred ſtone, which he never quits, in a box beſide him. The *Peſhwa* alights from his palkee or elephant, advances toward the DEO with folded hands, the poſture of a ſuppliant, proſtrates himſelf, and kiſſes his feet. The DEO neither riſes, nor makes a ſalaam, but with his hands raiſed a little, with the palms downward, makes a benedictory geſticulation, accompanied

accompanied by a motion, ſignifying his deſire that his viſitor may be ſeated. The *Peſhwa*, and a few diſtinguiſhed perſons, ſuch as IMRIT RAO, CHIMNA APPA, &c. ſit, but at ſome diſtance, on the carpet. Two or three queſtions and anſwers of ſupplication and bleſſing are exchanged; and the DEO beſtows on the *Peſhwa*, and others, a quantity of rice and dal, perhaps a cocoa-nut, or ſuch trifle. The *Peſhwa* receives them, makes a humble obeiſance, and takes leave. The DEO enters his palkee, and proceeds, followed by the *Peſhwa*, &c. by the wooden bridge to the city. The *Peſhwa* quits him near the palace, which the DEO never enters, nor the houſe of any mortal, but always finds his tents pitched at fixed ſtations. The firſt is *Tecoor*, a reſpectable town about ten or twelve miles from *Poona*; the next *Rajwarry*, a large village or town juſt above the ghaut, on the *Jejooree*, or *Meritch* road. At both theſe ſtages the DEO prepares a feaſt for all *Bramins* that chooſe to partake. He goes next day to *Moriſhwur*, where he remains in his tent three or four days; and here the principal event of his journey is particularly noticed. On a certain day he orders a portion of rice to be cooked, the quantity is determined by the inſpiration of the Deity. The DEO has no premeditation; his impulſes are divine and momentary. This quantity of rice, be it one *kundee*, one and a half, two, two and a half, or three *kundees*, (theſe have been the quantities uſually ordered;) as to ſufficiency or inſufficiency for ſuch as chooſe to eat of it, determine the bounty or ſcarcity of the enſuing year.

FOR inſtance, ſay one *kundee* ſhall uſually ſuffice one thouſand men of ordinary appetites, if this quantity be ordered, and four thouſand, or more perſons, ſhall aſſemble to partake of it, they ſhall nevertheleſs all depart ſatisfied, if the Almighty intend a ſufficient ſeaſon. Nay, if an abundant year be willed, frag-

ments, in proportion to the ſuperabundance, ſhall remain.

If, on the other hand, three *kundees* be cooked, and but one thouſand, or fewer, perſons partake thereof, they ſhall notwithſtanding remain unſatisfied, although the whole ſhall have been eaten, ſhould the diſpleaſure of God threaten the land with ſcarcity.

The actions of the Deo on the night of this day are alſo minutely watched: as his actions, as well as words, are but the tranſient manifeſtations of the Almighty will, totally unpremeditated, and unrecognized by the Deo, they are noted as prophetic. Should he remain the night through in peaceful repoſe, national repoſe is thence predicted; ſhould his ſlumber, or his waking moments, be perturbed, ſimilar miſhaps threaten the public weal. If, as hath happened, he ſtarts wildly from his ſeat or couch, ſeizes a ſword or ſpear, or makes any movements indicating martial meaſures, a war, attended by circumſtances deduced from the nature of ſuch movements, is foretold. Every circumſtance of this kind is carefully noted by perſons employed by government; all is carefully conſidered, and reported accordingly, with appropriate inferences.

The following is the miracle before hinted at, as performed by Gabajee Deo, the only one that has come to my knowledge, excepting that continued one, as the *Bramins* affirm it to be, of miraculous prodigality. Living beyond one's viſible means, ſeems a very looſe argument in proof of a miracle, and would, I apprehend, be ſuſceptible of application too extenſive to allow of its being conſidered as legitimate.

A well-known Sahookar of *Poona*, named Trimbuk Das, had, for many years, laboured under a cruel and unſeemly diſeaſe, called here *koora*; it appears in white patches, of the ſize of a rupee, ſome larger,

larger, ſome ſmaller, all over the body, and although ſaid not to be leprous, is clearly referrable to that claſs of diſeaſe. TRIMBUK DAS was afflicted to an offenſive degree; but the diſeaſe, after baffling every effort of ſkill that could be exerted, yielded to the prayers of GABAJEE DEO, ſeconded by the long-proved piety of the patient; who undeviatingly, during a courſe of I think ſeven or eight years, viſited the holy man on a certain day of every moon, uſing, on his return home, in partial and general lavements, the purifying water with which he and others had devoutly waſhed the feet of the ſanctified perſonage: from ſuch faith and piety he became whole and clean, and is now a perfectly ſightly man. Very few years have elapſed ſince this miracle was completed.

THE foregoing is the reſult of my inquiries on the ſubject of the *Chinchoor* DEO, to which tedious detail I have to add an account of a viſit we paid him on the 10th of January, 1800.

I HAD expected to find *Chinchoor*, like *Jejooree*, filled with beggars; but was miſtaken, for it bears the appearance of an induſtrious town; the houſes are good, the ſtreets clean, the ſhops well ſupplied, and the ground about it indicating ſeaſonable cultivation: the town is pleaſantly ſituated on the left bank of a pretty river, and is ſaid to contain five thouſand inhabitants, including three hundred *Bramin* families. We arrived early, and, after ſeeing the principal temples, which are near the river, and the environs of the town, we took our breakfaſt of milk, fruit, and bread, in a *Bramin's* houſe. Some of our party not being accuſtomed to the ſociety of calves and horſes, were rather annoyed by them, as well as by ſmoke. Our party conſiſted of COLONEL and LORD GEORGE BERESFORD, and my colleague MR. LOVETT. A *Bramin* to introduce us to the DEO, an old acquaintance and fellow-traveller of mine. Ano-

other *Bramin* in office about the DEO, with whom I formed an acquaintance, in view to gathering the information detailed in this letter; and a *Bruhmucharee* from *Bunarus*, who was our conſtant companion, and ſeemed to care little for any other ſociety.

ABOUT nine o'clock we were informed that the DEO, who intuitively knew of our viſit, had finiſhed his prayers, and would ſee us. We accordingly proceeded, and, after entering an extenſive walled encloſure by a fortified gateway, were ſeated on carpets in a ſort of veranda on a confined ſcale, into which a ſmall door, not more than three feet by two, led from an apartment in which we learned the DEO then was: through this door none but *Bramins* were admitted. In two or three minutes the door opened, cloſe to which ſat the holy man, (if it be lawful to call him man,) on a ſhawl thrown over a ſeat a little raiſed, with another ſhawl over his head and ſhoulders. We immediately aroſe, and made a reſpectful ſulam, and preſented our offering, conſiſting of a cocoa-nut each, and a handful of rupees, about thirty. The DEO. firſt took very little or no notice of us, or the preſent, which was removed by an attending *Bramin*. Preſently he caſt his eyes full on us, and ſurveyed us attentively, but wildly; and ſuddenly moving his head, he fixed his eyes with knitted brows on the ground, and ſoon as ſuddenly viewed us again. Silence was now broken by our *Bramins* explaining to thoſe attending who we were, (the DEO was ſuppoſed to know all about us,) and preſently the DEO himſelf ſpoke. He deſired we would tell our names, which we did, and proceeded to tell our buſineſs alſo, namely, "to bring a letter from HIS BRITANNIC MAJESTY to SREE MUNT, (the *Peſhwa,)* which had been delivered the day before, and that now having paid our reſpects to MAHARAJ," (as the DEO is addreſſed in converſation,) "we had little elſe to do in this country, and ſhould, after a viſit

viſit in the evening to DOULUT RAO SENDHEEA, return without delay to *Bombay*." The DEO continued ſome minutes in a ſtate of apparent cogitation, ſometimes fixing his eyes, but without "ſpeculation," on us or other objects. He preſently whiſpered one of the *Bramins*; and we were deſired to aſk any queſtion or queſtions we pleaſed, as that, probably, futurity would be opened to us. We were not altogether prepared for this: however, we immediately deſired to know the reſult of the preſent war between *England* and *France*, and when it would be terminated. It was communicated in a whiſper, and in like manner directly anſwered by the DEO; when the *Bramin* declared aloud, that the exiſting war would aſſuredly terminate triumphantly and advantageouſly to the *Engliſh* within ſix moons. We were, for fear of treſpaſſing, rather ſparing of our queſtions.

THE *Bruhmacharee* had expreſſed ſome ſurpriſe and diſpleaſure at the accounts we had previouſly given of this hereditary living Deity, and did not at this viſit deport himſelf with ſuch gravity and decorum as it is common for *Bramins* to aſſume. He would not profeſs any faith in the power aſcribed to the DEO, of working miracles. He required, he ſaid, ocular demonſtration of the exiſtence of that power; nor would he credit the prophetic ſpirit, until manifeſted by the fulfilment of the prediction. This, particularly the firſt want of faith, afforded great room to gall him in argument, as he did not, perhaps, foreſee the extent of the objection; for he acknowledged he had never ſeen a miracle performed, although he would not diſavow his belief in many. Following the bent of his inquiſitive diſpoſition, he aſked the names of ſeveral perſons near him, who happening to be of the reigning family, aſſumed the patronymic final of DEO, on which he was inclined to be jocoſe; and we were, indeed, obliged to repreſs

preſs his propenſity to turning what he ſaw into ridicule.

After ſitting about twenty minutes, we aſked permiſſion to depart; and while the cuſtomary gifts on taking leave were bringing, we were deſired from the Deo to require ſomething of him. The return to this generoſity was eaſy enough, and we accordingly implored the favour of his holineſs on our country, and his prayers for its proſperity in general, and our own in particular, which were vouchſafed, and in ſuch a mode of expreſſion as to leave an obvious opening to infer, that ſuch favour and prayers had not been without their previous effect in raiſing *England* and Engliſhmen to ſuch a pitch of of aggrandiſement and general happineſs. We had, therefore, only to beſeech a continuance of his regard.

At going away, the Deo gave each of us, including the *Bruhmucharee*, ſome rice and ſpices. We made our reverences, and departed.

The Deo did not appear to us to merit the appellation of *Deewanna*. His countenance is expreſſive, and not diſagreeable; his eyes keen, complexion rather fair: he ſeemed about fifty-five; but is, they ſay, five years older; and is apparently, (but he did not riſe,) of middle ſtature.

We ſaw alſo his ſon Bawa Deo, ſitting at ſome diſtance, in the apartment with the Deo, among ſome *Bramins*. He is a fat, dark, but not very ill, although rather ſtupid, looking youth, about five-and-twenty. He took no notice of our ſalaam, farther than vacantly ſtaring at us: of the two, the ſon looked by far the moſt like a *Deewanna* in its uſual ſignification.

I had nearly forgotten to mention that, during the viſit, the *Bruhmucharee* was invited to ſee the ſymbol of the divinity, the ſacred ſtone, to whoſe preſence it was not judged adviſable to admit us, although

although we had been previouſly led to expect it: we did not, therefore, urge it; but the *Bruhmucharee* demurred at going, unleſs we alſo were indulged with a ſight. He was, however, prevailed on to go without us; and he reported this typification to be an ordinary ſort of a ſtone, of three or four feers, coloured red, oiled, &c.

WITHIN the encloſure, or fortification, as it may be called, in which the DEO lives, we were ſhewn a large room, with another over it, in which the DEO feeds *Bramins*. The two, they ſaid, would accommodate two thouſand perſons. The one we ſaw was very large, and either, they ſaid, built by HURRY PUNT, or that he had entertained a party there.

WE here put on our ſhoes, which we had of courſe quitted at the entrance of the holy ground, and departed

Letter to the Secretary from His Excellency the Honourable FREDERIC NORTH, *Governor of* CEYLON; *introductory to the following Eſſay.*

WILLIAM HUNTER, ESQ.

Secretary to the Society for Asiatic Researches, &c. &c. &c.

SIR, CALCUTTA.

I HAVE the Honour of tranſmitting to you, to be laid before the Committee of Papers, an Eſſay on the Religion and Cuſtoms of the *Cingaleſe*, drawn up by Mr. JOINVILLE, Surveyor-General to this Government.

IT is neceſſary to mention, that this Eſſay was concluded before the arrival on this Iſland of the Embaſſy of Colonel SYMES, and of the Account of the Religion and Cuſtoms of the Inhabitants of *Burmah* by Doctor BUCHANAN, contained in the Sixth Volume of the Reſearches of the Society.

I have the honour to be,

SIR,

Your moſt obedient humble Servant,

FREDERIC NORTH.

COLOMBO,
27th September, 1801.

XV.

On the RELIGION *and* MANNERS *of the People of* CEYLON.

BY MR. JOINVILLE.

Antiquity of the Religion of BOUDHOU.

IT is generally known that the religion of BOUDHOU is the religion of the people of *Ceylon*, but no one is acquainted with its forms and precepts. I ſhall here relate what I have heard upon the ſubject; and I have the ſatisfaction to think, that though my information may not be altogether complete, yet it will ſerve as a clue for future and deeper reſearches. The firſt perſon who treats on ſuch a ſubject, labours under diſadvantages, which ſucceeding authors know how to turn to their own account, by finiſhing what a former hand had ſketched, claiming the merit of the whole work. Regardleſs, however, of this conſideration, I have the conſolation to think, I ſhall be uſeful to him who may next treat of the preſent ſubject.

IF BOUDHOU be not an allegorical being, he was a man of genius, who made laws, and eſtabliſhed a religion, over a large tract of *Aſia*. It is hard to ſay whether he, ZOROASTER, or BRAHMA, were the moſt ancient. In fact, it would be neceſſary towards the deciſion of this queſtion, firſt, to eſtabliſh that theſe three legiſlators had really exiſted, or rather if theſe names are not merely attributes. ZOROASTER is the only one repreſented as a man; BRAHMA being always drawn as a part of, and uniting the three ſupreme powers, creator, preſerver, and deſtroyer, in his own perſon. BOUDHOU is ſuperior

to

to all the gods: he is, however, not what we mean by a god, being inferior to them in ſome things, and above them in others. He is not purely a ſpirit, as he has a body: he over-runs the different worlds with rapidity, in the ſame manner as the geniuſes in the Arabian Tales, well-beloved by VISHNOU, and aided by his power. He governs the bad ſpirits, who have withdrawn their allegiance from the gods, and who are hurtful to men; yet he is the ſon of a king, a huſband, a father, and a pilgrim. He is eighteen cubits in the height, eats rice and vegetables, and has ſeveral of the attributes of humanity. He is called SAMAN, the *Saint by Excellence.* I have made every inquiry, and have been informed that there is no etymology for the word BOUDHOU in the ancient languages of *Ceylon.* Whatever may be the opinion of the *Singaleſe* reſpecting him, we ſhall conſider him as a man. As BRAHMA is an idea, and not a being, there can be no queſtion about whether BOUDHOU lived before or after what never exiſted as a being. But it would be well worth aſcertaining which of the two religions, of BRAHMA or of BOUDHOU, is the more ancient. From the ſimiliarity of the two religions, there can be no doubt but that the one is the child of the other; but it is hard to know which is the mother. We find the religion of BOUDHOU in ancient times extending from the north of *Tartary* to *Ceylon*, and from the *Indus* to *Siam:* (I will not ſay as far as *China*, becauſe I do not believe that FOE and BOUDHOU were the ſame perſon.) In the ſame manner we ſee that of BRAHMA followed in the ſame countries, and for as long a ſpace of time. It is, therefore, not in hiſtory, but in the precepts of the two religions, that are to be found the *data* by which to decide this queſtion. According to the *Brahmins*, a being exiſting of itſelf hatched an egg on a flower of a *lotus* that was floating on the waters, and out of this egg came the world: if they were aſked whence came

this

this egg, they would, no doubt, anſwer, that the Supreme Being had laid it; therefore the world has been created. In the opinion of the *Boudhiſts*, there has been no creation: MAHA BRAHMA, all the *Sakreia*, and *Brahmes*, have exiſted from all time, and ſo have the worlds, the gods, the human race, and all the animated beings.

THEY do not believe in the hiſtory of the egg; and though they hold the flower of *lotus* in reſpect, it is for a very different reaſon from the *Brahmins*. According to the latter, animated nature is ſubject to perpetual tranſmigration. The ſoul, given to all animals, departs from the body of one to enter that of another, and ſo on *ad infinitum*. The *Boudhiſts* believe that the ſoul exiſts from all time; that they are to tranſmigrate in the courſe of a time infinitely long, to be determined by their good or bad behaviour, and then ceaſe to exiſt. The end of the ſoul is called, in *Singaleſe*, *Nivani*; and, I am told, in *Sanſcrit*, *Nirgwani*. This is the paſſive happineſs to which all the *Boudhiſts* look up. A criminal, that was lately hanged at *Point de Galle*, declared he was happy to die, as he would then become *Nivani*. But in this he ſhewed his ignorance of his religion, as he could not become *Nivani* till he firſt had been one of the BOUDHOUS. The *Brahmins* calculate the antiquity of the world beyond what can be conceived by the moſt extravagant mind; but theſe calculations are ſupported by aſtronomical periods ingeniouſly combined together. As the world never was created in the opinion of the *Boudhiſts*, their circulations only relate to the immenſe number of tranſmigrations of BOUDHOU, from the time he firſt thought of becoming BOUDHOU, till that when he became *Nivani*; and this period they compute at an unit followed by ſixty-three *Zeros*, being the reſult of ſome combinations ſo intricate, that

that it may be eaſily imagined that very few of their wiſe men underſtand them. There are traces, however, of the *Brahmin* calculations to be found in thoſe of the *Boudhiſts*. The *Brahmins* and *Boudhiſts* are equally bigoted and extravagant, with this difference, that in the former religion are found very deep ideas of aſtronomy, in the latter none. I have till now ſearched in vain for an inſtructive work in *Singaleſe* relative to the heavenly bodies, and have only found unintereſting ſpeculations on the influence of the ſtars on the affairs of the world. The *Brahmins* reſpect fire, the *Boudhiſts* do not. The former eat of no animal; and the latter are reſtricted only to the not partaking of the fleſh of nine, of which the ox is the principal.

I AM rather of opinion, upon a compariſon of the two religions, that that of BOUDHOU is the more ancient, for the following reaſons. The religion of BOUDHOU having extended itſelf in very remote times, through every part of *India*, was in many reſpects monſtrous and unformed. An uncreated world, and mortal ſouls, are ideas to be held only in an infant ſtate of ſociety, and as ſociety advances ſuch ideas muſt vaniſh. *A fortiori*, they cannot be eſtabliſhed in oppoſition to a religion already prevailing in a country, the fundamental articles of which are the creation of the world, and the immortality of the ſoul. Ideas in oppoſition to all religion cannot gain ground, at leaſt cannot make head, when there is already an eſtabliſhed faith; whence it is fair to infer, that if *Boudhiſm* could not have eſtabliſhed itſelf among the *Brahmins*, and if it has been eſtabliſhed in their country, that it muſt be the more ancient of the two.

IN looking into the *Singaleſe* books, we find ſeveral ſtriking reſemblances between their aſtronomical ſyſtem and that of the *Bramins*: for inſtance,

ſtance, we ſee the number 432, followed by any number (no matter how great) of zeros, which, among the *Indians*, is the reſult of certain combinations in the movement of the heavenly bodies; combinations which agree almoſt exactly with the calculations founded on NEWTON's ſyſtem. This ſame number 432, among the *Boudhiſts*, is no longer the reſult of aſtronomical combinations, but of arithmetical ones, arranged expreſsly to obtain it. The *Boudhiſts* have only a mechanical knowledge of it, and generally attach ſixty *zeros* to it; whereas the *Bramins* put but three or four. Had the former received it from the latter, they would have either kept it entirely, or changed it entirely in its myſtico-numeric details, ſo that the number 432 would either have been kept in its original purity, or entirely loſt: but if, on the contrary, they tranſmitted the ſcience to the *Bramins*, as in the unfortunate wars which they muſt have ſuffered in the reformation by the *Bramins*, they were driven from their country; and their effects, books, obſervatories, and aſtronomical tables, were loſt; they could preſerve only a looſe remembrance of their former ſcience; for they were obliged to wander a long time before they could unite in a body either on *Ceylon* or in *Siam*. Hence, is it not evident that the *Boudhiſts* were poſſeſſed of aſtronomy before the *Bramins*; and as both religion and aſtronomy are united, is it not probable that the religion of the *Boudhiſts* is the more ancient? It is aſcertained that ZOROASTER is not very ancient: it is ſaid that a council was held on the ſubject of his principles, and that the reſult was an adherence to their belief in the immortality of the ſoul: therefore, ZOROASTER muſt have eſtabliſhed ſomething, perhaps the adoring of fire, or ſomewhat of that kind at preſent uſed by the *Parſees* of *Bombay* and *Surat*. The *Bramins* do not adore, but they reſpect fire, and

keep ſome conſtantly lighted in their houſes, as well as in their temples. The *Boudhiſts* pay no kind of regard to it, becauſe nothing of the kind was thought of when their religion was formed. The *Boudhiſts* eat animals; the *Bramins* do not. If it ſhould be held, that reforms tend to the perfection of religion, to decide on the queſtion of priority of age on that ground, it ſhould be aſcertained whether it be better to eat a partridge than a potatoe, which being a matter of taſte, cannot be eaſily decided. But there is a more direct way of coming to a concluſion on this ſubject. All reformers attempt to throw a ſlur on the individuals profeſſing the religion they wiſh to reform: now if the *Boudhiſts* had been the reformers, they could not have reproved the *Bramins* for eating rice, as they eat it themſelves; nor for eating rice only; for when the religion allows eating both meat and rice, it is in every perſon's choice whether he will eat only one of theſe. But if, on the contrary, the *Bramins* had been the reformers, they could throw blame on the *Boudhiſts*, by prohibiting meat to themſelves: theſe reaſons make me believe that the religion of the *Bramins* is not ſo ancient as that of the *Boudhiſts*, and that MENU was the reformer. But that is a queſtion of no importance to what I have to ſay further.

ACCORDING to all the old *Singaleſe* authors, particularly NIMI GIATEKE*, and the BOUDHOU *Gunukataveꝫ*, BOUDHOU tranſmigrated during four *aſankes*, and one hundred thouſand *mahakalpes* of years, from the time he took the reſolution to become BOUDHOU, till that when he was born for the laſt time, according to ſome; or, as others will have it, till he became *Nivani*. To form an idea of this period,

* An incarnation of BOUDHOU, under the name of King NIMI.
† History of the Achievements of BOUDHOU.

riod, the meaning of the words *aſanke* and *mahakalpe* muſt be explained. There are two ways of explaining *mahakalpe*: the firſt ſuppoſes a cubic ſtone of nine cubits on each ſide: a goddeſs of great beauty, dreſſed in robes of the fineſt muſlin, paſſes once in every thouſand years near this ſtone, at each time the zephyr gently blowing the muſlin on it, till in this way it is worn down to the ſize of a grain of muſtard: the ſpace of time neceſſary for this is called *antakalpe*; eighty *antakalpes* make one *mahakalpe*. According to the ſecond way of explaining the term, it is ſaid that the earth increaſes ſeven *yoduns* in one *antakalpe*; but a thouſand years only increaſe it the thickneſs of one finger, in the opinion of the *Boudhiſts*. It then remains to be ſeen, how many fingers there are in one *yodun*. The calculation is as follows:

12 fingers	make	1 viet.
2 viets		1 riene, or cubit.
7 rienés		1 jaté.
20 jates		1 iſbe.
80 iſbes		1 gaoué.
4 gaoues		1 yodun.—About

14 Engliſh miles. One *yodun* is conſequently 1075200 *fingers*; 7 *yoduns*, 7526400 *fingers*, which, multiplied by 1000, the number of years makes 7526400000, the amount of an *antakalpe*, which, multiplied by 80, produces 602112000000 years, or one *mahakalpe*. The firſt computation, involving in it a calculation beyond the power of the human imagination to reach, leaves us nothing to ſay on the ſubject, except to expreſs our total diſbelief of it. The ſecond is at leaſt intelligible, and, it will be ſeen, bears a ſmaller proportion to an *aſanke*, than a ſecond does to a thouſand centuries. The *aſanke* is a number explained in three verſes by an ancient author; theſe three verſes are compoſed of the following

words, each having a numerical meaning—Satan, Sahajan, Lackhan, or Lakſe, or Lack, &c. &c.

Satan . ſignifies . . .	100	
Sahajan	1000	
Lakhan	100,000	
Naouthan	1000,000	
Cathi	1000000000	
Pakethi . .	1000000000000	
Cothi Pakothi	1000000000000000	
Cothi Pakothi Naouthan . .	18	zeros.
Nina Outhan	21	do.
Hakoheni	24	do.
Bindhou	27	do.
Aboudhou	30	do.
Nina Boudhan	33	do.
Abahan	36	do.
Abebhan	39	do.
Athethan	42	do
Soghandi	45	do.
Kowpellan	48	do.
Komodan	51	do.
Pomederikan	54	do.
Padowonan	57	do.
Mahakatta	60	do.
Sanke, or Aſanke	63	do.

One *ſanke*, or *aſanke* is, therefore, a number of years amounting to an unit with ſixty-three *zeros* after it. I ſuſpect that there is an error in the four firſt numbers; though all thoſe whom I have conſulted, have aſſured me there is not. This is to be lamented; for had the account commenced with 1, the ſecond line been 1000, the third 1,000,000, &c. and ſo on, and that the ſecond were added to the firſt, the third to the two preceding ones, the fourth to the three, and ſo on, it would produce a fine magical ſquare, of the ſame deſcription as that diſplayed by the wiſe men of *Siam*, and which a famous aſtronomer,

aſtronomer, MONS. DE CASSINI, has not thought unworthy of employing his time in calculating. It is worthy of remark, that the *aſanke* is denominated by ſixty-four cyphers. For if this number be uſed to divide a *mahakalpe*, 60211200000, the quotient is 940800000, which laſt number can be equally divided by 64, by 4, by 80, by 32, all remarkable numbers in the myſterious calculations of the *Boudhiſts*. If the numbers of *antakalpes*, 80, be multiplied by the number of BOUDHOUS, 5, it will give 400; and if 64, the number of cyphers in an *aſanke*, be multiplied by 5, it will give 320; theſe two numbers, added together, make the quotient of 432000, by 600, a period famous among the *Chaldeans* as well as the *Indians*, 432000 repreſenting the *Kali* of the *Bramins*. It is certainly not enough that this number ſhould be produced by means of certain diviſors and multiplicators; but it muſt be proved that theſe numbers are particularly marked in their religion. The number 5 ſtands for the five BOUDHOUS, of whom one is yet to come. The number 4 repreſents the four BOUDHOUS that have already appeared, and alſo the four aſankes of tranſmigrations of GAUTEME, the fourth BOUDHOU: 80 is the number of years of the laſt life of the ſame BOUDHOU; for, according to the moſt authentic works, he was,

Kumareïa (Prince) during .	16 years.
King during	13 do.
Pilgrim during	6 do.
Boudhou during	45 do.
Total . .	80

THIRTY-TWO repreſents the number of his great qualities, as well as of his middling ones, which, added together, amount to 64, the number of cyphers of the *aſanke*. In fine, to be ſhort, we ſhall only obſerve, that four *aſankes*, 100,000 *mahakalpes*, and 32 great qualities of BOUDHOU, compoſe myſti-

cally, if not arithmetically, the *Kali* of the *Brahmins* of 432,000 years. We ſhall have occaſion hereafter to remark the coincidence in the calculations of the *Boudhiſts* with thoſe of the *Brahmins*. The *Boudhiſts* of *Ceylon* are the deſcendants of the *Boudhiſts* of the continent of *Aſia*, who emigrated at the revolution effected by the *Brahmins*. Having loſt their aſtronomical tables, they have attempted, by a variety of forced, and often unintelligible, calculations, to produce the numbers reſulting from the aſtronomical experiments of their anceſtors; as they have themſelves preſerved nothing of the ſcience, except theſe numbers.

COSMOGONY.

THE *Boudhiſts* imagine that the world is compoſed of an infinite number of worlds, reſembling one another. In the centre of theſe lies a ſtone, called *Maha Meru Pargwette*, (*Pargwette* ſignifies a ſtone in the *Pali* language,) ſixty-eight thouſand *yoduns* in height, and ten thouſand in circumference, making a hundred and forty thouſand Engliſh miles. SAKREÏA, the King and God, lives at the top. Around this ſtone lies another, called *Yougandere Pargwette*, one half the height of the former. The ſpace between theſe ſtones is filled with water, and is termed *Sidhantē Sagrē*, meaning the coldeſt water. *Yougandere* is the ſeat of the ſtars, the planets, and all the bodies, whether luminous or not, which we call celeſtial: around *Yougandere* is *Iſſedare Pagwette*, where lives a bird called GOUROLASS, 150 *yoduns* in height: and next to it lies *Karvike Pargwette*, an uninhabited ſtone. Next to the laſt mentioned place is *Soudaſſene Pargwette*,

wette, a ſimilar one: next to that *Vineteke;* and then *Aſſuckaru.* The ſpace between all theſe ſtones is filled with the coldeſt water, *Sidhantē Sagrē. Tchiakrevatte Pargwette*, or *Sackwelle Gale*, ſurrounds a vaſt ſpace incloſing *Aſſuekaru.* The circumference of *Sakwelle Gale* is 3,610,350 *yoduns*, and its diameter 1,203,400, uninhabited, is all of ſolid ſtone. Each of theſe *Pargwettes* is only half as high as that which it ſurrounds; ſo that *Aſſuekaru* is one 128th part of the height of *Maha Meru*, and *Tchiakrevatte Pargwette* one 256th part. Between *Aſſuekaru* and *Tchiakrevatte* are four countries, called *Maha Dwipes*, (*Dwipe* ſignifies iſland,) placed at the four cardinal points: *Pourgwevidehé* at the weſt, *Giambu* at the north, *Aprigodani* at the eaſt, and *Uturu Kurudiveine* at the ſouth. *Pourgwevidehé* is in the form of a half moon, and is inhabited by people whoſe faces are ſhaped like a half moon. It is ſeven thouſand *yoduns* in circumference, and is ſurrounded by 500 iſlands, each of them one hundred *yoduns* in circuit. *Giambu* is the earth we inhabit. It is of a triangular form, and is divided into two parts; that in which men immediately live is ſeven thouſand *yoduns* in circuit; and the other, in which ſpirits only exiſt, is about three thouſand. The elephants of the firſt claſs, which are 1,000,000,000 times ſtronger than thoſe of the tenth, live alſo in this place, which is called *Himalé Vani.* It is beſides the favourite reſidence of VISHNU, of ISWARE, of * NATHE, and ſeveral other great gods, who are there for the protection of the earth. It is ſurrounded by five hundred ſmall iſlands. The ſmall part, *Himalé Vani*, is of the ſame ſhape as the whole together, being triangular; the other part is a trapezium. They have all together 10,000 *yoduns* in circumference. As the triangle *Himalé Vani* is three thouſand *yoduns*, the *Trapezium*

 muſt

* The *Nats* are not known here, there is only a god called NATHE.

mi ſt be about nine thouſand; but the *Singaleſe* b oks make it but ſeven thouſand, which cannot be the caſe, geometrically, even ſuppoſing a triangle carried to its extreme length. But arithmetically, ſeven and three are ten, which is all that is neceſſary to ſatisfy the *Boudhiſts* of the preſent day. The inhabitants of * *Giambu*, our earth, have a triangular head, which, however paradoxical it may appear, is clearly proved by the learned *Singaleſe* to be the caſe, by lines which they trace on their own faces. *Giambu* is ſituated to the north of the ſyſtem; around it are five hundred iſlands, one of which, *Lanke*, is the Iſland of *Ceylon*. This iſland is guarded by four great gods; before, by VISHNU; behind, on Adam's Peak, by SAMAN: RANDE KOUMAREA, or KATREGAM, is on the right; and AYENAIKE on the left. The fore part, according to the *Singaleſe*, is *De-undere*; the hind part Adam's Peak: on the right lies the Pagoda of KATREGAM, and on the left *Putaland*. VISHNU has placed them thus. *Apregodami* is a country of a round ſhape, inhabited by men with round faces like the full moon, and by ſpirits of a particular deſcription, that are to be found no where elſe. It is ſituated in the eaſt, is ſeven thouſand *yoduns* in circumference, with five hundred iſlands around it. *Uturukuru-diveinē* is in the ſouth, of a ſquare form; its inhabitants have ſquare faces, they live there five hundred years, and there are five hundred little iſlands round it. As we have one day the proſpect of being in one or other of theſe countries, the ladies, who may be ſhocked at the idea of having triangular faces, have at leaſt the conſolation to be able to chooſe in their next tranſmigration, betwixt ſquare faces, full moons, or half moons.

THE ſyſtem of the world, or of the parts compoſing the world, which we have juſt deſcribed, is called *Sakwelle*. On the *Maha Meru Pargwette* are

* *Giambu Dwipe* is as *Zabudiba* at *Ava*. *Giambu* is a tree, (*Eugenia.*)

are four ſtones; the firſt between the north-eaſt and north-weſt; the ſecond between the north-eaſt and ſouth-eaſt; the third between the ſouth-eaſt and ſouth-weſt; the fourth between the ſouth-weſt and north-weſt. The firſt ſtone is green, and reflects a green colour over the whole of that part of the *Sakwelle* which is oppoſite to it; even the inhabitants are green: we are theſe inhabitants. Our not perceiving this, is to be attributed to a defect in the organs of our ſight; but holy perſons, virtuous ſouls, ſee us as we really are. The ſecond ſtone is red, and ſo is the correſponding ſpace around it. The third ſtone is yellow, the colour of gold, and ſo is the ſpace about it. The fourth is the colour of ſilver, as is its correſponding ſpace. The ſun that illumines *Yougandere* travels round its habitation; when it gives light to the north, the ſouth is in obſcurity, and *vice verſa*. It will have been obſerved that there are eight *Pargwettes*, in the ſame manner that we ſhould have eight planets, had not one been ſuppreſſed. Our *Sakwelle* appears to be divided into ſeparate parts by the waters that are between the *Pargwettes*; but they all, though in different parts, unite themſelves at their baſe. There is an infinite number of *Sakwelles* that touch one another by the points of their circumference. They are all of the ſame ſize. On account of their round ſpace, there muſt be empty ſpaces between them, which form ſpherical triangles. Theſe triangles are cold hells, called *Lokonan*, *Tariké*, *Naraké*. The hells that are hot, lie under the earth we inhabit, and are termed *Avitchi Maha Naraké*. There are thirty-ſix great hells, or *Maha Naraké*.

THE heavens are divided into three claſſes, the *Kamelokes*, the *Brahmelokes*, and the *Arupelokes*; amounting in all to twenty-ſix, and are placed one above the other.

1. Tchat-

1. Tchattourmaharagikeié, which is 42000 yoduns in height, counting from its baſe to the top of Mahameru Pargwette.
2. Taoutifeeie, or Tretrinſak; this heaven is governed by SAKREIA.
3. Tamé, governed by SUIAMENAME.
4. Santhoupité, governed by TOSSITE.
5. Nermane Jattie, governed by SOUNERMITTE.
6. Parenermitté, governed by WASAWARTIE.

} *Kamelokes.*

7. Brahmapariſſetie.
8. Brahmaparouſſittïe.
9. Brahmekaiké.
10. Waredabeie.
11. (That name is forgotten in the *Singaleſe* manuſcript.)
12. Abaſſareïé.
13. Paretchiſſoubeié.
14. Apemene Soubeié.
15. Soubekirne Soubeié.
16. Vehapeleié.
17. Aſſanſateïé.
18. Aviheïé.
19. Attapeié.
20. Soudaſſeié.
21. Soudaſſieié.
22. Aghenisſhtakeié.

} *Brahmelokes.*

23. Akaſſenan tchiateneié.
24. Vignanantchia.
25. Aghintchiniie.
26. Neneſſanjagnianan

} *Aroupelokes.*

WHEN

When the *Mahakalpe* ends, that is, when the ſyſtem of the worlds is overturned, and that all is in diſorder, the heavens deſcribed by the numbers 7, 8, 9, 10, 11, 12, are in a ſtate of conflagration. Thoſe numbered 13, 14, 15, 16, are laid waſte by violent winds; and thoſe numbered 17, 18, 19, 20, 21, 22, are inundated. The heavens, called the *Aroupelokes*, are of a very extraordinary deſcription; there are many living bodies without ſouls, or the ſoul is not the life; and there are ſouls without bodies, and yet are not ſpirits, beſides ſeveral other things equally curious. As each of us may hope to ſee this when we tranſmigrate, I ſhall not give a further detail of it.

THEOGONY.

There are three kinds of Boudhous, the *Laoutouras*, the *Paſſes*, and the *Arihats*. There is nothing in the world ſuperior to the *Laoutouras*. One of theſe is conſtantly in a *Mahakalpe*. If there be one, the *Mahakalpe* is called *Sarakalpe*; two, *Mandakalpe*; three, *Warakalpé*; four, *Saramandekalpe*; five, *Mahabadre-kalpé*. We are in this laſt, becauſe it bears five Boudhous: four have already ended, having become *Nivani*. The fifth will finiſh with the preſent *Mahakalpe*.* The firſt of theſe five

* Sir W. Jones, in his Chronology of the Hindoos, vol. 2d of the Asiatic Researches, gives the names of seven Rishis, or holy persons, followers of Vaivaswata, Son of the Sun. Their names are Casyapa, Atri, Vasishtha, Viswamitra, Gautama, Jamadigny, and Biaradwaja. Among these seven names are to be found two of the five Boudhous, Kassiape and Gauteme. I think that the name of Maitri is corrupted into the word Wisivamitra. In the same treatise there is great mention made of Boudhou under the name of Boudha, whom Bagawatamut supposes to be of a colour between white and red. The author of the *Amaracosha* makes him to be son of Maya: it is said farther on, that he is the son of the moon, a male deity, and that he married Ila, daughter of Menu. From what is said in the Sanscrit books about Boudhou, I conclude that the *Brahmins* made his history intricate, in order to destroy the remembrance of *him*.

five BOUDHOUS was called KAKOOSANDE; the ſecond KONAGAME; the third CASSIAPE; the fourth GAUTEME; he by whoſe laws the world is governed, and will be governed for 2657 years to come, from the 1ſt of May 1801 of the Chriſtian era. It is 2344 years ſince BOUDHOU became *Nivani*. This era is called BOUDHOUVAROUSE. The fifth, the BOUDHOU to come, will be called MAITRI. He is actually in the heaven *Santhoupitie*. There has been a *Laoutouras* BOUDHOU, named DIPANKERE, who has done incredible things: he lived in a very remote *Mahakalpe*. Between him and GAUTEME there were twenty-two *Laoutouras*. The *Paſſe* BOUDHOUS are very numerous; but none have ever exiſted in a *Mahakalpe* which has produced a *Laoutoure*.

THE *Arihats* are as numerous as the preceding ones; many of them were promoted by GAUTEME to be his guard, but they have all become *Nivani*. The laſt ſurvivor of theſe inhabited the *Wanny*, the northern part of *Ceylon*, before he became *Arihat*. The *Laoutouras* owe their becoming BOUDHOUS to their virtues. They tranſmigrated an infinite number of years before they obtained it. They were all animals, men, and even ſpirits or gods. Among theſe gods are all the *Brahmes*, and even MAHA BRAHMA himſelf. But in the ſpiritual hierarchy they are all inferior to the BOUDHOUS. The ſtate of a BOUDHOU is that to which every being ſhould aſpire; becauſe, to become *Nivani*, one muſt firſt be a BOUDHOU of one of the three ſorts. The violent propenſity to become *Nivani*, proceeds from a dread that, in one of their infinite number of tranſmigrations, they may aſſume the ſhape and character of an uncleanly animal, or an inferior devil. MAHA BRAHMA is a god who has become ſuch, after many tranſmigrations, and who is deſtined for the ſtate of BOUDHOU; in the mean time, he is ſuperior to all the *Brahmes*. There can be but one MAHA BRAHMA

BRAHMA in the ſpace of two *Kalpés* and a half; the preſent was ſervant to GAUTEME, and held the *paraſol* over his head. SAKREÏA is nearly of the ſame kind of gods as the *Brahmes*, but he is ſuperior to MAHA BRAHMA. There have been many SAKREÏÁS, though never more than one at a time; his reſidence is on the central ſtone of our ſyſtem of worlds, MAHA MERU PARGWETTE; he is always occupied in doing good: the books are filled with accounts of his functions. When a man, perfectly virtuous, is afflicted with phyſical or moral pain, this good king knows of it by a ſhock which he feels on this throne; he inſtantly approaches the unfortunate perſon, who is relieved on the ſpot, without ſeeing his benefactor. Four gods watch round his *pargwette* inceſſantly, each of whom has an army of beings ſubordinate to them, though not conſtantly with their maſters. The firſt, VIRUPAKSHE, who commands an army of *ſnakes*; the ſecond, DERTERATCHTRE, the chief of a whole race of *Gouroulas*, who are ſeven hundred *yoduns* in height, and inhabit, as we have ſaid before, *Iſſedare Pargwette*: the third, FAIFREVENNE, who commands the devils: the fourth, VIVUDE, chief of the gigantic ſpirits, called *Rumbandé*. Under the ſtone of SAKREÏA lives a devil, called ASSURE', who watches the moment when the poſts are not guarded, to attack SAKREÏA. But the four Gods are immediately informed of it by means of their divine ſcience, and the devil is inſtantly hurled back into his dungeen.

BUT to return to GAUTEME BHOUDHOU; he is generally called SAMAN GAUTEME BHOUDHOU VAHANSE; the Lord Saint GAUTEME BOUDHOU. It has been juſtly obſerved, that the SAMONCODUM of the people of *Siam* is the ſame as the BOUDHOU of the *Singaleſe*: but I do not know that the analogy in the names has as yet been obſerved. We ſee now that SAMONO and SAMAN reſemble each other; and that CODOM can be eaſily taken for GAUTEME. BOUDHOU,

Boudhou, in one of his three voyages to *Lanka-dwipe*, the iſland of *Ceylon*, left on the top of *Jaman alé Sripade*, Adam's Peak, the print of one of his feet; but though I have been at great pains to find it out, I have not as yet been able to aſcertain whether it was his right or his left foot; and I am convinced that it muſt be, univerſally, a matter of doubt; for all the feet of Boudhou that I have ſeen in the temples are ſo awkwardly made, that there is no diſtinguiſhing the little toe from the great one. There is alſo a print of Boudhou's foot at *Siam*; but from the accounts of travellers, it is equally uncertain whether it is his right or his left: it ſuffices to know, that it is the mark of Boudhou. This not being doubted by any of the *Singaleſe*, the very good Chriſtians excepted, to whom the *Portugueſe* prieſts have clearly proved that this is the mark of Adam's foot. The *Boudhiſts* of *Ceylon*, however, diſcredit the account of Boudhou having ſtridden from *Siam* to *Ceylon*, having one of his feet at each of theſe places at the ſame time. As Boudhou was but eighteen cubits high, it is a thing impoſſible according to their own tenets.

Gauteme Boudhou was the ſon of a king of Giambu Dwipe, called Soudodene Maha Ragia, whoſe kingdom was one of thoſe ſeven large ſtones that I have not been able to learn the names of; his mother was called Maya, or rather *Maha* Maya. He was there known under the name of Prince Sidharte: he had a ſon by his wife Jassodera Devi, who was called Rahoule, and who ſucceeded to the throne on the death of his father. Having in vain attempted, during four *aſankes*, more than a hundred thouſand *mahakalpes*, to become Boudhou, he at laſt made himſelf a pilgrim. At the end of ſix years pilgrimage, an account of which is given in a large volume, he became Boudhou; in forty-five years after, *Nivani*; having eſtabliſhed an order of things in this *Mahakalpe*, which is to laſt for

for five thouſand years; after which there will be ſeveral changes in the preſent ſyſtem; long wars, and a ſucceſſive diminution in the lives of men, till they are reduced ſo low as not to continue beyond five years; and every one will commit, during this ſhort ſpace of time, unheard-of crimes. A terrible rain will ſweep from the face of the earth, all except a ſmall number of good people, who will receive timely notice of the evil, and will avoid it. All the wicked, after being drowned, will be changed into beaſts, till at length MAITRI BOUDHOU will appear, and will eſtabliſh a new order of things: he is now alive for the laſt time but one, and inhabits one of the ſuperior heavens. It is known that he will be born for the laſt time in the kingdom of *Kœtumati*. His father will be SOUBRAMANE'; his mother, BRAHME' VETI-DEVI; his wife, CHANDRE MOUKHI, (Moon Face;) and his ſon, BRAHME WARDENE-MAITRI, will be 88 cubits in height, and be always ſurrounded by 100,000 *Rahatans*, a ſpecies of ſpirits not very remarkable in the celeſtial hierarchy, though tolerably powerful. It will appear from what I have ſaid, that the preſent *Mahakalpe* will end in five thouſand years, to commence from the day that BOUDHOU became *Nivani*; that a kind of CHAOS will ſucceed, and will continue till the appearance of MAITRI BOUDHOU. It is ſtated in ſome of the books, that the *Mahakalpe* will end with MAITRI. For my part, I dare not decide a queſtion of ſo much importance, which might one day give riſe to wars, if the Prieſts of BOUDHOU diſputed; but luckily their views are limited to receiving peaceably the alms of charitable perſons, and of covering their Idol every day with freſh flowers.

THE HELLS.

I HAVE brought the reader to the end of *Kalpé*; but it is not fair that he ſhould arrive there without firſt paſſing through the hells. Being in them, we ſhall

ſhall remain but a ſhort time, as the diabolical ſyſtem of the *Singaleſe* is ſo complicated that a long narrative would only diſguſt the reader.

THE Hells are places of tranſmigration for the ſouls of thoſe who have deſerved puniſhment, and they tranſmigrate into different perſons, according to the weight of their offences. Wherever one may be in tranſmigrating, he is liable to be a devil, which is certainly a puniſhment; for though there is power, there is alſo miſery attached to the ſtate of a devil. The *Preteio* devils, for inſtance, which are the moſt numerous, are wretched beings, who, though conſtantly hungry, have not any thing to eat; and being always about us, are but too happy if we afford them food by ſpitting or blowing our noſes. They are the only devils who do us no harm. All the others find a pleaſure in rendering us unhappy, by cauſing our illneſſes. This has led to the uſe of *Bales*, which are, however, prohibited by BOUDHOU; we ſhall ſpeak of them hereafter. ISVARA and VAISSEVENE, two powerful gods, keep all the devils ſubordinate to them in as much order as poſſible, but they are not always in time to prevent the effects of their malice.

CHRONOLOGY.

WE have already given the opinions of the *Boudhiſts* about the antiquity of the world, together with their truly wonderful chronological calculations. We ſhall hereafter give an extract from the book of RAGIA PASKEMOODILLIAR, chief of the caſt of *Saleas*, in which there are curious details on this ſubject. At preſent we ſhall touch on a chronology that approaches ſomewhat nearer to our underſtanding. We ſhall not ſpeak of the hiſtory of BOUDHOU, a part of which is contained in 550 volumes, each relating to the hiſtory of one tranſmigration only. We intend to give a copy of ſome of the paintings on the walls of the pagodas, with their explanation.

planation. It is, however, at preſent, ſufficient to eſtabliſh, that on the 1ſt of May, 1801, there will have been 2344 years ſince BOUDHOU became *Nivani*; but not as ſome ignorant *Singaleſe* ſtate, ſince he was born for the laſt time. BOUDHOU knew (from his great knowledge) that the deſcendant of a Lion would attempt the conqueſt of *Ceylon*. As there were then ſeven hundred devils remaining, who had eſcaped deſtruction when BOUDHOU made great havoc among them in one of his journeys through the Iſland, he thought proper to avail himſelf of the deſtiny of this hero, in order to deſtroy theſe 700 devils. He accordingly ordered VISHNOU to afford him every aſſiſtance towards the ſucceſs of his project. BOUDHOU became *Nivani*; and ſeven days after, VIGE KUMAREIA, the hero, departed, and arrived at *Ceylon* with 700 giants, which VISHNOU had procured for him, and a ſanctified girdle, and a ſpecies of holy water, which SAKREIA had made him a preſent of. The following is the genealogy of VIGE KUMAREIA. VAGOORAGIA, the huſband of his grandmother, was a deſcendant from the Sun, king of *Vagouratté*, and father of a girl who had a connection with a furious Lion, the ſcourge of the country. This connection produced SINHEBAHOO KUMAREIA. (SINHE means Lion.) VAGOO was never ſufficiently powerful to deſtroy this Lion. He ordered SINHEBAHOO (the only one in his kingdom ſufficiently ſtrong to fight with this Lion) to attack him. SINHEBAHOO, after repeated menaces from VAGOORAGIA, at length determined to enter the liſts with the Lion, his father, attacked and killed him. In conſequence of this, he acquired a title to the crown of VAGOO, and on the death of VAGOO, obtained it, and added to it that of LATESINHE VIGE KUMAREIA, who, we have already ſaid, debarked on *Ceylon*, and was his ſon. He landed at *Tamme* in the *Wanney*, and lay down to reſt with his 700 giants

giants under a * *Bogaha* tree, which ſheltered them all. There was at that time in *Ceylon* a female devil, who had three breaſts, and who knew when one of thoſe fell, it would be the ſign of a powerful ſtranger having arrived in the Iſland, who would marry her. This breaſt fell: ſhe immediately diſguiſed herſelf as a bitch, and went in queſt of the ſtranger. Having found him, ſhe ſmelt his feet, and retired. VIGE judged, from ſeeing the bitch, that there muſt be inhabitants at no great diſtance. He ſent his giants to reconnoitre: theſe, miſled by the bitch, whom they followed, found themſelves ſuddenly on the borders of a lake, into which they were all plunged. VIGE having waited their return in vain for a long time, ſuſpected they had met with a misfortune, and marched forward in expectation of hearing of them. He arrived alſo on the borders of the lake, where he found a beautiful woman, called KUVENI. This was the ſame devil he had ſeen diſguiſed as a bitch. He ſuſpecting that ſhe had hid his giants, without heſitating, ſeized her by the hair, and threatened her with the moſt dreadful vengeance if ſhe did not deliver them up to him. She conſented on condition that VIGE would marry her. He not having a woman at the time with him, and ſhe being beautiful, agreed, and took the oath accordingly. At this inſtant the giants ſprung out of the waters in the ſame ſtate as they had entered them. KUVENI then informed him, that all the devils of the Iſland inhabited two villages near the lake, and that ſhe would enable him to deſtroy them all, if he pleaſed. VIGE immediately accepted the propoſal. KUVENI changed herſelf into a mare; VIGE mounted her, and darted blows on every ſide wherever ſhe brought him. This he did with ſo much ſucceſs, that in a few hours he killed all the devils in the Iſland, except one. This one is ſtill in *Ceylon*, and does a great deal of miſchief. It is, probably, the one that a well-known traveller (Knox)

* *Bogaha* is a ficus, but not the banian tree.

(Knox) proves, by an irreſiſtible argument, that he has heard at different times. VIGE then, finding himſelf maſter of the Iſland, took the title of VIGE RAGIA, and the inhabitants that of *Sinhale* (friends of the Lion) out of compliment to VIGE. This is the origin of the word *Singaleſe*, (as we call it.) VIGE RAGIA was the firſt of the line of kings deſcendants of the Sun. It has been mentioned that he was the grandſon of a Lion on his father's ſide; but as his grandmother was a deſcendant of the Sun, it is ſufficient reaſon why he ſhould be conſidered of that race. Alſo, ſince his time, all the kings of *Lanka Dwipe* (ſince called *Ceylon* from *Sinhale*) have taken the title of Sons of the Sun.

IT will appear from what we have ſaid, that VIGE RAGIA arrived in *Ceylon* on the 7th of May, 543 years before the coming of Chriſt. I do not know upon what authority VALENTINE ſtates his arrival in the year 106 of Jeſus Chriſt, 649 years after the ſtatement made by the moſt authentic writers. He is in another error, when he declares him to have reigned only thirty years; the *Singaleſe* being all agreed, on the authority of the MAHAVANSE, the SASSENANVANSE, and the RAGIA VALLIE, that he reigned thirty-eight; but they vary in their accounts of the time of reigning, and the number of the following kings. I have before me ſeven or eight liſts of their kings, not one of which agree. The firſt extracted from the MAHAVANSE, the ſecond from RAGIA VALLIE, the third from SASSENANVANSE; the fourth and fifth are Dutch manuſcripts; the ſixth is VALENTINE's; the ſeventh RAGIA PAKSES MOODILLIAR of *Saleas*, who has attempted to reconcile the different ſtatements of the other authors, but (as he himſelf allows) to no purpoſe. About twenty years ago, a learned prieſt paſſed ſeveral months in the archives of the king of *Candia*, to aſcertain theſe and other points relative to the Iſland. The work he has written is much eſteemed, and great re-

liance placed on its exactneſs; notwithſtanding which, I have found out an error of one year in following his chronological calculation. I have only ſeen the latter part of the work. The author's name is TIBOUWAVE NAIKE OUNANSE. He gives an account of 206 kings, (excluſive of the king then on the throne,) whoſe aggregate reigns amount to 2400 years. But it would be neceſſary to ſee the whole of TEBOUAVE's work, before we can come to a poſitive concluſion on the chronology of the Iſland. I hope ſoon to get poſſeſſion of it. I am pretty confident it will clear up ſeveral hiſtorical as well as chronological ſtatements: though the hiſtory of the kings anterior to RAGIA SINHE, who lived 170 years ago, hardly contains more than their names. There are nevertheleſs a few intereſting facts, of an ancient date, mentioned by TEBOUAVE, ſuch as that DIVENIPATISS was the firſt king who introduced writing in the Iſland. He lived in the year 222 of BOUDHOU VAROUSE, and 321 years before Jeſus Chriſt.

KINGS.

SUCCESSION TO THE THRONE.

A SINGALESE cannot be king of *Ceylon*; that is, every perſon born of a *Singaleſe* father or mother, is excluded from the throne; the reaſon given for this is, that no *Singaleſe* can proſtrate himſelf before one of his own nation. The ſon of *Singaleſe* woman is conſidered as of the ſame country as his mother, though his father ſhould belong to a different nation. They lie on their bellies only before kings; but as no *Singaleſe* has ever been a king, they could not proſtrate themſelves in that manner before a king of their nation, as he would be the firſt of the new race. One PATTHIEBANDARE, a deſcendant of kings on the father's ſide, but of a *Singaleſe* mother, uſurped the crown; but he was ſhortly after maſſacred.

THE

THE king may have as many women as he pleaſes, who are not conſidered as concubines when they live in the palace; but the iſſue of a royal race can alone pretend to the crown. Theſe are called Princes, *Kumareia.*

THE eldeſt ſon generally ſucceeds to the throne: but if he be diſqualified on account of irreligion, bad morals, or want of underſtanding, the leaſt objectionable of his brothers is made to ſuperſede him. If the king have not male iſſue, one of his relations is choſen to ſucceed him; and if he have not theſe, an offer of the crown is made to ſome prince on the continent profeſſing the BOUDHOU religion.

THE courtiers, holding the principal offices, decide, conjointly with the inhabitants of ſix cantons, called *Ratte Paha*, all claims to the crown. They confirm or annul the nomination of the late king, and in the latter caſe elect another, who is generally conſidered as the lawful ſovereign, provided the electors have followed the written laws on the ſubject of election, and that the fundamental conditions of being of a royal race, and of the religion of BOUDHOU, have been adhered to.

THE election is of courſe ſubject to be decided by intrigue. The firſt miniſter, or others, may influence the vote of the *Ratapahe*, and intimidate the reſt.

COUNCIL of the KING. DECREES.

THE council of the king is compoſed of all the grandees of the court; that is to ſay, of two ADIKARES; the great DESSAVES, or collectors; and the MAHA MUTTIA, or chief ſecretary. The prieſts of the firſt claſs appear there alſo, when particularly invited. The deciſions are not carried by plurality of votes; the king liſtens to his council, and then decides as he pleaſes. Prieſts can only give their opinions on the private conduct of the king, and

on ſubjects of religion. In caſes of war or revenue, it is ſtrictly forbidden them to utter a word. A Dutch manuſcript, written about twenty or twenty-five years ago, aſſerts that the king cannot puniſh with death; but this is a miſtake. He is abſolute in his kingdom; and, in fact, is the only perſon who can condemn to death, which he can do without even paſſing ſentence, for he can inflict it with his own hand.

Ragia Sinhe having been abandoned by ſixty of his guards, at the moment he was engaged with a fierce wild boar, revenged himſelf of their cowardice, by running his lance through every one of their bodies. The Desswes are judges in their reſpective provinces, but they have not the power of inflicting a puniſhment that may lead to the death of the delinquent. Where the offence is very weighty, the criminal is ſtripped of his all, and the judge appropriates it to his own uſe.

TEMPLES.

The temples of Boudhou are called *Vihari*, which ſignifies a *houſe;* but its received meaning is, the houſe of Boudhou, in the ſame manner as the term *Kumareia*, which means ſon, is only applied to the ſon of a king by a princeſs. Theſe temples have no certain form, being generally built in the caves of rocks. And it depends upon the particular form of the cave, whether the ſtatue of Boudhou be ſtanding, or ſitting with its legs acroſs, or lying down on its right ſide. This ſtatue is invariably yellow, from the head to the feet. A large yellow garment covers the whole body, except his right breaſt. This garment is lined with red; the only part of the lining to be ſeen is that which is folded, and thrown over the left ſhoulder. Boudhou has bracelets, like all the Indian figures; his head is naked, his hair neatly

neatly plaited from the fore to the hind part of his head, at the top of which is a flame, which, in ſtatues of eighteen cubits, is three feet two or three inches in height. There are generally figures of ſome of the divinities painted on the walls of the temples; and theſe figures, in the richer ones, are made of earth or wood. Thoſe of BOUDHOU may be made of any kind of materials. Devout people make offerings to the temple in gold, ſilver, braſs, or even ſtuffs. It is an homage to the memory of BOUDHOU, for which a recompence is expected in this life, and not in the other.

ON one ſide of the *Vihari* there is always a monument, in the form of a cupola, placed on a moulded pedeſtal. This monument contains a particle of the bones of BOUDHOU: it is rather difficult to conceive whence all theſe particles have come, as his body was burned on a pile of ſandal wood one hundred and fifty cubits high. This cupola is called *Dageb Vahanſé*. *Da*, bone; *Geb*, belly; *Vahanſe*, lord. It is clear that the word *belly* is here uſed in a metaphorical ſenſe. *Vahanſe* is a term applicable to every thing that creates reſpect. The prieſts live cloſe to the *Vihari*. Their habitations ſhould be humble, and covered only with leaves. This has given riſe to their being called *Pans-elé*; houſe of leaves. Abuſes have, however, crept in among them, and tiles are ſeen to their houſes inſtead of leaves.

PRIESTS.

THE prieſts are all dreſſed in yellow: their garment is large, and folded back, like that of BOUDHOU, on the left ſhoulder, leaving the right breaſt and ſhoulder uncovered. They are forbidden to marry, or to have concubines. They cannot touch meat, vegetables and eggs being their ſole diet. They are not to eat after twelve o'clock, and muſt

be three months during the year away from their ordinary habitation. They differ in their opinions as to the cauſe of this regulation. It appears to me to have been made for the purpoſe of ſpreading their doctrines more generally, as they are obliged to preach whenever there is an aſſemblage of the faithful. They live partly on the produce of the lands annexed to the temples, but more particularly by the alms they receive, in raw or boiled rice, vegetables, paſtry, clarified butter, or ghee, &c. &c. They muſt clean out their temples twice a day, and always keep at leaſt one lamp lighted in them. Every morning they are to ſpread freſh flowers on the ſtatue or pedeſtal of Boudhou, and muſt have muſic both morning and evening. There are only two orders of *prieſthood*, the novices, and the ordained: the firſt are called *Saman Eroo Ounanſe*. They can be novices from their puberty, if they know how to read a little, and have ſome knowledge of the precepts of their religion. Previous to their admiſſion, they are examined, and it depends on their anſwers whether they gain their object. They are aſked whether they are afflicted with the falling ſickneſs, or the *leproſy*; if they be hermaphrodites; whether they have been born ſlaves; if their parents be alive, and if they have obtained their conſent to embrace the *prieſthood*; with ſeveral other queſtions.

At twenty years of age they can be ordained, that is, become *Tirounnanſe*. Queſtions are then put to them ſo numerous as to fill a ſmall book. Previous to becoming a candidate, the novice muſt provide himſelf with eight things, which are indiſpenſably neceſſary towards admiſſion. A wooden plate for his food; three different yellow garments; a ſtick, for no other purpoſe than to enable him to walk; a round fan, called *Watapete*, to hide his face when he ſpeaks; a coarſe ſack to filter his water; and a needle to mend his garment. There is a law that makes

makes all the *Tirounnanſes* equal in rank: but this law not having been ſufficiently attended to, it has been neceſſary to eſtabliſh chiefs among them, to inſpect the temples in a certain diſtrict. Theſe chiefs are called *Naike Ounnanſé*. A little after, there were two inſpectors-general made of all the temples in the iſland, they are called *Mahanaike Ounnanſé*; they reſide at *Candy*. At preſent there is but one, who enjoys a great reputation for ſanctity.

MARRIAGES.

The author of the Dutch manuſcript I have already alluded to, ſays, that the law forbids brothers to have one woman in common; but he is deceived; there is no ſuch law: no notice of any ſuch cuſtom is taken in the ancient law, and there is no modern one yet. This cuſtom prevails very much in *Candy*, and, to ſay the leaſt, is tolerated.

In all ſuits relating to marriage, this cuſtom is conſidered legal, and muſt have reſulted from the manner in which the marriage ceremony is performed in *Ceylon*. A whole family goes in a body to aſk a girl in marriage: the more numerous the family, the greater title it has to the girl: It is the whole family that marries, conſequently the children belong to the whole family, in the ſame way as the lands, which are never divided.

It is probable that his Excellency, the Governor, will bring about a reform in this kind of marriages, and place them on a more natural footing, by encouraging agriculture, and ordering a diviſion of lands, for the purpoſe of eſtabliſhing, every where, a ſole proprietor. Marriages, in *Ceylon*, are contracted by the right thumb of the man and woman being put together, the prieſt throwing a little water over their thumbs, and pronouncing the words laid down by Boudhou for the occaſion.

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The king is married in the above way; but a ſhell of the ſort called *Chank (Buccinus)* muſt be procured to pour the water from, with the aperture to the right; ſuch ſhell is the principal piece in the valuables of the crown. Their religion authorizes them to have many wives; a man may have as many wives and concubines as he can maintain.

Where a young man and woman are well diſpoſed to marry each other, the family of the man ſends a friend to that of the woman, to ſound the intentions of the other party. In general, the girl's family receives notice of it, and accordingly gives a feaſt to their gueſt. A few days after, one of the neareſt moſt aged relations of the young man pays a viſit to the girl's family. He informs himſelf relative to her character and circumſtances, and if he be ſatisfied, propoſes an alliance. To this he receives no anſwer; but they treat him with a much greater feaſt than the former, which is generally a ſign of conſent. The next day, a relation of the girl comes to viſit the family of the young man; he receives a grand entertainment in his turn. He inquires particularly about the number of the family, their circumſtances, &c. and declares, that if the young pair are ſatisfied, it would be well to conſent to their marriage. The young man and his family immediately go in a body to demand the girl, which is acceded to. A magician is then conſulted, to fix the day and the hour. The two families then meet at the houſe of the girl, where a grand feaſt is prepared, and the houſe ornamented according to the cuſtom of the caſt. The magician conſults his books, and holds a *Clepſydra* (or water-clock) in his hand. The inſtant the lucky hour arrives, the married couple is covered with a piece of cloth, their right thumbs are joined, filtered water is thrown over them; a cup, containing cocoa-milk, is paſſed ſeveral times over their heads, and the ceremony ends. The couple immediately rid themſelves of the

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ceſs, at the will of the parties. If the huſband or huſbands be not ſatisfied with their wife, he or they return her the effects ſhe has brought in marriage, and repudiate her. In the ſame manner, if the woman be diſcontented, ſhe inſiſts on withdrawing herſelf, and returns whatever ſhe may have received in marriage. When the parties are not agreed as to the divorce, the Judge or *Deſſave* interferes, and generally annuls the marriage when he cannot reconcile them.

DRESS.

The dreſs of the grandees of the court is not ſo majeſtic as that of the Turks or Perſians, nor ſo elegant as that of the Indians, yet it is ſtriking and pleaſing. The hip is covered with a large coloured cloth, deſcending and folded in ſuch a way before, as to prevent any obſtruction to the motion of the legs; this cloth is called *Pano*: over this they wear a kind of petticoat of fine muſlin, (called *Joupeti,*) with a gold border folded up in the way of the cloth. A box made of paſte-board is placed round their bellies, the projection of which it increaſes five or ſix inches. This box contains a handkerchief, watch, and other little articles. Their ſervants always carry their betel, chunam, and nuts of areka. A large ſaſh, with a gold border, ties up the whole: it is called *Ottou Katchie*. The upper part of the body is covered with cloth worked in gold, or variegated ſilk, or plain white muſlin. The ſleeves are always ſtuffed above with cotton, in order to make the higher part of the arm appear thick: this they call *Otte*. Over their ſhoulders is a large ruff, in the Spaniſh faſhion, which they call *Maute*. On their heads they wear a ſmall round hat, which they call *Topi Raloué*; it is made of paſte board, and is covered with a piece of red cloth, having a gold border, and ſometimes of white muſlin. This dreſs appears to have been partly introduced

introduced by Europeans. The ruff and coat are to be ſeen in many of the portraits of the 16th and 17th centuries; and the covering over their hips, reſembles the large Dutch breeches of thoſe days. They have two kinds of ſlippers; one made of leather, or ornamented cloth, and turns at the end; the other is a piece of wood, about the ſize of the foot, raiſed from the ground by the means of two ſupporters a few inches in height; near the end of it are two ſmall curves, between which they place the great toe. They never uſe ſlippers where there is ceremony.

Those that are of an inferior rank to the firſt claſs of courtiers, only wear the lower part of the dreſs; it being ſtrictly forbidden them to cover the upper part of the body. The *Vellale* caſt has the privilege of wearing a white hat. The petty chiefs of the other caſts can wear black hats. The people of low caſt cannot wear a petticoat, but ſimply a piece of white cloth, which is not to reach below the knees. Their head is uncovered.

The women of the lower orders wear a petticoat of white cloth, which paſſing between their legs, is thrown over the right ſhoulder, and is faſtened to the ligature about the waiſt: it has a very pretty effect. This is the dreſs in *Candy*. In that part of the iſland which is under the European dominion, the black chiefs wear a kind of embroidered ſurtout, with an immenſe quantity of large buttons of gold or ſilver on it. The women wear a quilted veſt of the very worſt taſte. The *Singaleſe* uſe a large leaf of the *Talegaha* tree to ſhelter them from the rain; it is called by Europeans *talipot*.* It is made to fold up like a fan. Another ſpecies of fan is uſed in *Candy*; it is a leaf of the ſame tree; its folds are open, and form a wheel, which is faſtened to a ſtick ſeven or eight feet in length. It is only uſed to keep off the ſun. Men in place alone are entitled to the benefit

* *Licuala ſpinoſa.*

fit of it. There is another fan of the ſame ſhape, but ſmaller, called *Wattapetie*, which ſerves the ſame purpoſe as fans in Europe. The prieſts generally carry them.

CASTS.

THE *Singaleſe* are divided into four principal caſts,
That of the Kings—RAGIA.
That of the *Brahmins*.
That of the *Velendes*.
That of the *Tchouderes*.

THE two firſt caſts do not exiſt in *Ceylon*. That of the Kings is divided into TCHRESTRI RAGIA VANSE, LITCHWI RAGIA VANSE, AKKAKE RAGIA VANSE.

THE *Brahmins* diſtinguiſh the *Vedebrahmine Vanſe*, as perſons to be ſolely employed in matters of religion, and in the ſtudy of abſtract ſciences; other *Brahmins* as doctors of phyſic; and a third claſs as manufacturers of ſilks and ſtuffs.

THE *Velende* caſt is divided into *Velende Vanſe*, and *Wadighe Vanſe*, commonly called *Tchetis*. The TCHOUDERES compriſe all inferior caſts. White people and *vedas* are of no caſt. But as all theſe are the caſts of ancient and fabulous times, they can only be ſaid at preſent to exiſt in books.

THE following is the order of caſts in *Candy*.

FIRST, *Vellal* or *Goi Vanſe*. The *Vellales* were originally labourers, as will appear from the ſignification of the words; *vel* means a marſhy field, fit for the cultivation of rice; *ale* is deſire, fancy, love. *Vellale*, therefore, ſignifies, the attachment of people of that caſt to places fit for the cultivation of rice. They were alſo called *goi-game*, from *goi*, labourer; and *game*, villages. They probably took this name when they united themſelves into a ſmall ſociety, and

and eſtabliſhed themſelves in the ſame place. One would be induced to ſuppoſe that ſuch a caſt muſt have had its origin in very remote times; but we find no mention of it in the ancient books. This little ſociety having increaſed in power and in numbers, the general term of *goi-gamé* was dropped, and every one took that of *goi-vanſe*, meaning the lord labourer. The *Goi-vanſes*, or *Vellales*, form the firſt caſt in Candy: they alone can hold the high offices of the ſtate. Two caſts diſpute the ſecond rank, namely, the fiſhermen, and the *Challias*. The fiſhermen, or *Karave*, cannot be of much importance in *Candy*, as the *Candians* at preſent can only fiſh in the rivers of that kingdom.

THE origin of the *Salé*,* or *Challias*, is accounted for in the following manner: A certain number of *Paſſekarea Brahmin Vahanſe* went to live together in a large houſe on the continent, to carry on a manufacture of ſtuffs. This houſe was called *Salé*, and increaſed to ſuch a ſize, as at laſt to become a village, which gave riſe to the name *Salé-gamé*, that was afterwards given to its inhabitants. A great number of them were invited over to the Iſland by three different Kings, VICE RAGIA, DEVENIPATISSE, and WATIMI. Though at firſt much eſteemed, they had not an opportunity of conſtantly exerciſing their talents; the conſequence was, theſe decreaſed from not being ſufficiently employed, their influence fell, and they became labourers, *goi*. In the reign of WATIMI, they found an opportunity of diſtinguiſhing themſelves in another way. The Portugueſe had juſt arrived in the Iſland, and wanted men to peel the

* Is not this the name Σαλικη which Ptolemy gives to the Island of *Ceylon*, as he does that of Σαλαι to the inhabitants? This cast of cinnamon peelers is settled in the southern districts of the Island, and forms the principal part of the population in the neighbourhood of *Point de Galle*.

the cinnamon. They proved themſelves in a ſhort time ſo uſeful to the Portugueſe, who valued nothing in the Iſland but the cinnamon, that they received the title of *Maha Badé*, the great department, preſerving always the name of *ſalé* without the addition of *gamé*. They extended over a tract of country forty or fifty leagues in length. Some time after, the termination *as*, was given to many caſts, ſuch as the *Panneas*, *Hounas*, &c. and in the ſame way, to the caſt of *Salé*, which then becam *Saléas*, by corruption *Tchalias*. ADRIAN RAGIA PAKSE MOODILLIAR of *Saleas*, has written a very curious work on the ſubject of his own caſt, in which ſeveral intereſting accounts relative to *Boudhiſm* are alſo to be found. I ſhall give, farther on, from his book, an extract made by himſelf.

NEXT to the *Saleas* and *Káraves*, are the *Jagregors*. Their employment is to extract from the cocoa-tree, from the *kitoul*, and the *talgaha*, a liquor with which they make black ſugar. The *Hounas* are lime-makers. The *Navandana* work in gold, ſilver, copper, and iron.

THE *Dourave*, or *Sourave*, are thoſe who draw the juice from the palm trees, in the ſame way as the *Jagregors*. They make of this juice *Souri*, or *Foddya* liquor, which they ferment, and then diſtil, by which means it becomes arrack. The Europeans call them *Shandos*.

THE *Radave*.—Waſhermen of the firſt caſt. They waſh for the preceding caſts, but not for the following. They are obliged to hang white cloth in the houſes which travellers ſtop at, whenever a perſon of importance is to paſs by.

THE *Kinnavas*.—Winnowing-fan makers.

THE *Jamale*, who are to work in the iron mines. There are very few people of this caſt.

THE *Radeas*.—Waſhermen of the ſecond claſs.

Perevcïas

Bereveïas.—This claſs includes all the players on muſical inſtruments, and thoſe who beat the different kinds of drums.

Ollias, the dancers and the mimics. The firſt are obliged to be on the road when great people paſs by, and accompany the palanquin, for a length of time, by their extravagant ſteps, which they call dancing. The mimics put on a maſk of the devil RAKSEÏA, who is very formidable here, and dance with the maſk on, in order to appeaſe him.

THE *Padouas* are carriers of every kind. The *Galle gane palleas*, thoſe who are charged with cleaning the ſtreets.

THE *Rodi*, or *Rodias*, are the laſt and vileſt of all the caſts. If one ſhould touch a *Rodias*, even unintentionally, one is rendered impure. Theſe wretches are obliged to throw themſelves on the ground on their bellies whenever they ſee a *Vellala* paſſing, who gravely walks over them. But nature ſeems to have come to the relief of theſe unfortunate beings, by giving to them more beautiful women than to any of the other caſts. But many of them are forced into the *harams* of the great, who have laid it down as a rule, that a *Rodias* woman is not impure for the men of ſuperior caſts, but only for their wives. This is the order at preſent of the different caſts in *Candy*. It is, however, probable, that formerly the order of caſts in this Iſland was not as it now is, but as it exiſts on the continent. It may be conſidered ſingular, that there is not a military caſt: but the reaſon of it is, that all the population belonging of right to the King, every one, let his rank be what it may, is obliged to fight on receiving the King's order. By this means he has as many ſoldiers in time of war as he can procure arms for. This order of caſts is ſtrictly obſerved in *Candy*. But no individual ſuffers in the opinion of his caſt, in doing for himſelf any work that may be within the particular line of another caſt: therefore a

Vellale may waſh his own linen, or fiſh for his own table. Neither is a *Vellale* degraded for cultivating the ground of a man of inferior caſt; in the ſame way as a *Navandane* may make a working-tool for a *Rodias*: for there are not two ſpecies of *Vellales*, nor of *Navandanes*. But, as there are two kinds of waſhermen, a *Radave* would think it beneath him to waſh for a *Bereveïas*. In the part of the Iſland belonging to the Engliſh, there is a difference in the caſts, but ſo confuſed as to make it difficult to give an exact idea of them; the preciſe line between them not having been drawn in this part of the Iſland. For the laſt twenty years, the *Salegame*, or *Saleas*, or *Mahabade*, have loſt, with their privileges, the priority which their greater utility entitled them to over the *Vellales*. There is alſo another claſs of inhabitants, of whom many authors have ſpoken, without knowing any thing about them: they are called *Bedas*, or *Vedas*. The *Bedas* are of no caſt; but they are not conſidered as impure, and enjoy, as a body, a certain degree of conſideration. They inhabit the woods, and live up in the trees. They feed principally on the game they kill with their arrows, and have the reputation of being good archers. Their bows are remarkably difficult to draw. Their arrows have a piece of iron at the end, ſix or eight inches long, and about one and a half broad. With theſe they can kill an elephant by ſtriking him between his eyes, a thing very poſſible from the conſtruction of the bone about that part. When a *Veda* wants an iron lance, or a tool, which is nearly the only thing he may ſtand in need of that he cannot procure for himſelf, he places in the night, before the door of a ſmith, ſome honey or game, together with a model of the inſtrument he requires in wood or earth. In a day or two after, he returns, and finds the inſtrument he has demanded. This good faith, and reciprocal confidence, prove, at leaſt, that ſome honeſty exiſts in

a country

a country where ſwindling and robbery are carried to a great exceſs. They would conſider themſelves extremely criminal if they cheated a *Beda*, who, from his way of living, can never impoſe upon them. Once a year the *Vedas* ſend two deputies with honey, and other little preſents, to the King. When they arrive at the gate of the palace, they ſend word to his Majeſty that his couſins wiſh to ſee him. They are immediately introduced. They then kneel, get up, and inquire of the King, rather familiarly, about his health. The King receives them well, takes their preſents, gives them others, and orders that certain marks of reſpect be ſhewn them on their retiring from the palace. Theſe *Vedas* are black, like all the *Singaleſe*, notwithſtanding all that has been ſaid to the contrary. They inhabit the *Wanie*.

DEATHS.

It is recommended by the laws of Boudhou, to recite ſome chapters on morality near a dying man, in which the name of Boudhou frequently recurs. If the dying man expire at the inſtant this name is repeated, his ſoul is tranſported into one of the heavenly regions. The law ordains that the body be burnt: but this cuſtom has not been preſerved, except among the great. The people entertain an idea that the dead defile a place: they therefore get rid of the body immediately, by burning it, or carrying it to the neighbouring foreſt. The houſe in which a perſon may have died, is always deſerted for ſome months, ſometimes for ever. The water of the ſea is the beſt to waſh away the impurity: and where this cannot be had, they uſe the water of a ſtream, cow-dung, and curcuma. The following cuſtom fills one with horror, particularly as the only cauſe of it is idleneſs: When a ſick man is deſpaired of, the fear of becoming defiled, or of being obliged

to change their habitation, induces thoſe about him to take him into a wood, in ſpite of his cries and his groans, and there they leave him, perhaps, in the agonies of death. It frequently happens that men, thus left, recover, and return to their families, without entertaining the ſmalleſt reſentment towards their aſſaſſins. This atrocious cuſtom is common in the poorer provinces of the kingdom of *Candy*.

MUSIC.

Music appears to have been formerly cultivated in *Ceylon*, and reduced into principles. There are pieces of muſic to be ſeen in regular notes, in ſome of the old books in the Pali tongue. The ancients had ſeven notes, called *Sa*, *Ri*, *Ga*, *Me*, *Pa*, *De*, *Ni*. The gamut was termed *Septa Souere*. There was no particular ſign for theſe notes, each of them being formed of as many letters as were neceſſary for their pronunciation. It is very probable that this gamut anſwers exactly to ours, conſequently this would be the way that the beginning of an old minuet, known to all the world, would be written in *Singaleſe* muſic; Pa ni ri pa ri ſa ni dé pa, pa pa pa pa pa.

But as their muſic, in notes, has been almoſt entirely forgotten, I have not been able to diſcover how they uſed to diſtinguiſh the half tones, the crotchets, meaſures, &c. &c. I have heard that there are two or three perſons in *Candy*, who ſtill underſtand their muſic by note. But I hope yet to be able to collect ſomething that may give an inſight into the ancient muſic of the *Singaleſe*: it is, in all probability, the ſame as that of the Indians of the continent. Nothing can be more unpleaſant than the *Singaleſe* airs, whether ſung, or played on either kind of their guitars. Their trumpet produces the moſt annoying ſound I ever heard; yet they are fond

of it to diſtraction: they conſecrate it to the temples and to the King. Its name is *Hoveneve*. Their horn, called *Kombove*, is as unpleaſant as the former. They have a kind of hautboy, that is not quite ſo inſupportable as their other inſtruments, and which might, perhaps, in the hands of an able player, be made to give ſome pleaſing tones; it is termed *Nalavé*. They have four ſpecies of drums. The firſt, *Daoul*, is long and narrow: they beat it with a curved ſtick, called *Daoul Kadipoue*, and uſe only their left hand to it. The *Tammetam* is a kind of kettle, covered with a ſkin on the top, and beat with an inſtrument called *Kaddipow*. The *Rabani* is nearly ſimilar to our timbrel; but it has no bells. They ſlide the fingers of the right hand on it, and hold it with the left. Women play on it alſo. They place it on the ground, and three or four together beat it in time for many hours together, without being in time. The *Odikie* is the beſt of all their drums, and is certainly capable of producing a good effect in a piece of muſic. It is very narrow, conſidering its length. The two extremities of it are tied by catgut ſtrings to the belt, on which the inſtrument hangs; this belt goes over the ſhoulder. They ſqueeze the drum occaſionally with the left elbow, and ſtrike it with their right hand. The preſſure on the inſtrument, by ſtretching it more or leſs, makes it produce different tones. The *Tammetam* is uſed in the feaſts of the great, and always precedes them in their journeys. It is a neceſſary part of the muſic to be played before the temple morning and evening. In fine, it is an eſſentially neceſſary inſtrument upon all occaſions that attract the attention and conſideration of the public. The *Rabini* is more adapted for the feaſts of friends: the *Daoul* is uſed at all times. But the *Odikie* is the inſtrument of the men of taſte: a player on it is, conſequently, paid more liberally than thoſe on the *Daoul* or *Tammetam*.

THE *Singaleſe* are very fond of hearing ſongs. A great man (when travelling) has often one ſinger before and another behind his palanquin. They each in their turn ſing ſtanzas of an indeterminate length; as it happens at times that the ſinger, animated by his ſubject, gives ſome verſes extempore. The ſongs are either religious, in which caſe they extol the virtues of BOUDHOU, and other gods; or they are hiſtorical, and then they praiſe the virtuous actions of ſome of their kings, or relate a love adventure. In all caſes the air of the ſongs is mournful. I have never heard what can be called gay muſic among the *Singaleſe;* and I think it would be very difficult to put any into note; for the meaſure is inceſſantly changing, and the movement remaining the ſame, always ſlow. It is what is generally called the *anduntè.*

Abridgment of the Hiſtory of the CHALIAS, *by* ADRIAN RAGIA PAKSE', *a Chief of that Caſt.*

1ſt. AFTER the world had been deſtroyed, and plunged into obſcurity, a *Brahmé* deſcended from on high, and made it ſhine with his bright light.

2d. A GREAT number of other *Brahmés* deſcended at the ſame time, and inhabited the regions of the air, where they enjoyed perfect happineſs.

3d. ONE of theſe *Brahmés*, wiſhing to know the taſte of the earth, preſſed it between two of his fingers, and found it poſſeſſed of the ſweeteſt flavour. From that time he and the other *Brahmins* fed on it for the ſpace of 60,000 years, till dreading that it would be entirely conſumed, from the great uſe they made of it, they divided it equally amongſt them, that each might be ſure of a certain portion; but the unfortunate idea of dividing it deſtroyed the delicious flavour of the earth.

4th.

4th. After which Chance produced a ſpecies of muſhroom, called *Mattika*, or *Jeſſathow*, on which they lived for 15,000 years. But being determined to make an equal diviſion of this alſo, they loſt it. Luckily for them, another creeping plant, called *Badrilata*, grew up, on which they fed for 35,000 years, but which they loſt for the ſame reaſon as the former ones.

5th. Fortune ſtill remained true to them; for there grew up a large tree, called *Kalpéworkſé*, of which there is an immenſe number in *Outourowkourowdwipe*. This tree gave them food for 2,200,000 years. But the old idea having crept in among them, it periſhed.

6th. They afterwards lived on an odoriferous grain, called *Soïamgiate-el*, for 35,000 years, which they loſt for the ſame reaſon as their former.

7th. They then found another grain, called *Sowende*, which ſerved them as food for 60,000 years, at the end of which they were deprived of it.

8th. These different kinds of food changed their nature; and from ſpirits they became matter in a human ſhape, having bones, fleſh, and blood: And having imbibed wicked ideas, they became *hermaphrodites*, and communicated carnally with each other. The conſequence was, that they loſt all their ancient glory.

9th. Some of theſe *Brahmins* diſliking the method of living of the others, retired into the woods. There they divided themſelves into three ſets. One ſet gave itſelf the name of *Vedé Brahminé*, and took to the ſtudy of the four ſciences, called *Tchadourveda*. This ſet is employed in teaching men virtue, and inſtructing them in a knowledge of the heavenly doctrine. Another ſet took the appellation of *Same Brahminé*, and it intereſts itſelf about the temporal concerns of men. The laſt ſet is called *Peſkaré Brah-*

miné, and manufactures gold ſtuffs: this is the meaning of *Peſkaré*.

10th. They all aſſembled, and reflected deeply on their ancient glory, which was ſo great as to have given light to the world: and they repented of the ſin which had plunged them into obſcurity.

11th. They in conſequence prayed together, and obtained a new light, under the name of *Souria*, (ſun,) which is fifty *yoduns* in circumference. This word, literally, is firmneſs and wiſdom. At the time *Vaivaſvata* (ſon of the ſun) appeared in all his beauty and happineſs. * Thirty hours after, the ſun ſet, and the light was turned into darkneſs. They again prayed, and obtained another luminary, called *Chandria*, (moon,) and which ſignifies *reunion*, and has forty-nine *yoduns* of circumference.

12th. Then they were obliged to labour for their bread, and they began to ſteal from one another. In this predicament they elected a chief, and agreed that whatever puniſhment he ſhould decree, they would enforce. This chief was that ſplendid, beautiful, and perfect happy being, the ſon of the ſun. They called him Maha Samette, meaning the grand or unanimous election; and they appointed him king 4,320,000 years after the deſcent of the *Brahmés* from the aërial regions.

13th. From him have deſcended all the *Maha Samette*, the caſt of kings, which has been divided into five caſts equally eminent. The firſt, called *Sourie Vanſé*; the ſecond, *Litché Viragie Vanſé*; the third, *Katchieragie Vanſé*; the fourth, *Sakeragia Vanſé*; the fifth, *Okkakeragie Vanſé*. Theſe five caſts have always filled the ſtation of ſovereigns.

14th. The *Hermaphrodites*, of whom we have ſpoken,

* The *Singalese* divide the *nychthemeron* into sixty hours; thirty for the day, and thirty for the night.

ſpoken, (No. 8,) produced two caſts; the *Valendes*, who, knowing nothing of agriculture, took to trade, and are now called *Tchittes*; and the *Vadighé*, diſtinct from the former, but alſo traders. All the other *Brahmés* were called *Tchouderés*, a general term for all inferior caſts.

15th. MANY books, ſuch as the *Dampouvavé*, the *Attouvavé*, and the *Nekalikavé*, ſpeak of *Peſkaré Brahmines* who were kings. The book *Sedipekave*, taken from the *Southſethré*, and the *Sonnanameke*, written by the king MELIDOW, eſtabliſhes the order of caſts in the following manner: *Kings*, *Brahmines*, *Chittis*, *Grahapatis*. Thirty-five *Peſkaré Brahmines* were kings in the country of *Dambedive*, (the continent,) and the lands annexed to it; ſuch as *Makhandé*, *Mahapatoonu*, *Kaſi*, *Gadahare*, *Kourow*, and *Souloupatounow*. Here follows the manner in which *Ceylon* became inhabited. *Ceylon* is a ſmall iſland, at a little diſtance from *Dambedivé*, about one hundred *yoduns* in circumference. It was for many years a ſavage iſland, and was inhabited by devils. A deſcendant of the firſt king of *Dambedivé*, MAHASAMETE, arrived there: He was called VIGE KOUMAREA, and was the ſon of VAGOWRAGIA. This prince VIGE had acted very unjuſtly towards his father's ſubjects: and his father, recollecting that BOUDHOU had foretold that his ſon VIGE would be king of *Ceylon*, made him embark with 700 giants, and ordered them all to go in ſearch of the iſland of *Ceylon*. They departed with a fair wind for the mountain *Saman cle Sripade*, which they perceived at a diſtance, and landed at *Tamine* in the *Wany*. VIGE deſtroyed all the devils, and cultivated the lands. He then ſent large preſents to the king of *Paundi*, whoſe daughter he demanded and obtained in marriage. The princeſs brought 700 young girls with her, and ſervants and artiſts of every deſcription. The 700 giants married the 700 girls. VIGE wedded the princeſs, and declared himſelf king.

Some

Some time after, VIGE RAGIA made other preſents to his father-in-law, who, in return, ſent him ſome *Peſkaré Brahmines.* VIGE received them well, granted them lands and honours, and they employed themſelves in making magnificent gold ſtuffs for the king and queen. He died after thirty-eight years reign. The deſcendants of theſe *Peſkaré Brahmines* neglected the art, gave themſelves up to agriculture, and loſt the name of *Peſkaré* with their talent. While the king, DEVENIPETISSE, reigned in *Ceylon*, the king of *Dambedivé*, DHARMASOUKE', ſent him the holy tree, called *Snemahabodhienvahanſe*, and 100 *Peſkaré Brahmines*, on whom he heaped riches and honours. DEVENIPETISSE received them with attention, and granted them greater honours than they had received from DHARMASOUKE'. The *Peſkarés* manufactured ſtuffs for the king; but, like their predeceſſors, ſoon loſt their art, and took to agriculture. Another king of *Ceylon*, called VIGE SAVAKKREMEBAHOW, (alſo called VATIME',) ſent preſents to the king HOLIE, and obtained ſeveral from him, and ſeveral *Peſkaré Brahmines*, to whom he gave rubies, pearls, elephants, lands, ſlaves, &c. The deſcendants of theſe are called *Saleas Gamé.* It is ſaid in the book *Saliegeſoutré*, that they lived in the village *Saleagamé*, which means the village of houſes or buildings. This village was afterwards called *Chelow.* This place gave the name afterwards to the caſt. Some Europeans ſhortly after arrived in *Ceylon*, who employed the *Peſkaré Brahmines*, or *Saleagamé*, to gather cinnamon: and as this was the moſt valuable article in the iſland to the Europeans, they called the department which furniſhed it *Mahabade. Bade* ſignifies tax; therefore *Mahabade* means great tax.

IT is certain that the *Saleas*, at preſent called *Challias*, deſcend from a very high caſt, and that they have always been held in great eſtimation; having, except in late times, been conſtantly exempted

empted from paying taxes, and enjoyed great honours.

All that we have ſaid is to be found in the following books.

LIST OF BOOKS.

Dirghinekaie, or *Dikſanghie.*—An extract from the laws of Boudhou. *(Pali.)*

Angothrinekaie.—Another extract more copious. *(Pali.)*

Saniouthnikaie.—A collection of the writings of Boudhou. *(Pali.)*

Giatekeathoovavé.—A very ancient deſcription of the tranſmigrations of Boudhou, divided into 550 books. *(Singaleſe.)*

Sare Sangrehe.—Hiſtory of Boudhou, written by a wiſe man; very much eſteemed. *(Singaleſe.)*

Darma Predipikave.—*Darma* ſignifies a collection of the laws of Boudhou. *Predipikave* demonſtrates that the author is a doctor, (named Gouronlogomi;) it is a kind of commentary. *(Sanſcrit,) Pali, Singaleſe.*

Soumanghele Vila Sininam othouvave.—An explanation of the ſacred rejoicings. *(Pali.)*

Vanſe Dipikave.—The candleſtick of the higher caſts; by a king named Milidon.

Balavetare.—A grammar of the *Pali* language. *Balé*, ignorant; *avetare*, that inſtruct.

Pali Nigandoo Sanné.—A *Pali* and *Singaleſe* dictionary. *Nigandoo*, dictionary; *Sané*, tranſlated.

Pali Date-mangiuſé.—A collection of *Pali* verbs. *Daté*, verb; *mangiuſe*, cheſt.

Pali Nigandoo.—A *Pali* dictionary.

Ragia Ratnakere. Hiſtory of the kings of *Ceylon*. *Ragia*, king; *Ratnakere*, ſea.

Saraſvatti Viakarene Potte.—A Sanſcrit grammar, the explanation of which is alſo in Sanſcrit. *Saraſ-*

vatti,

vatti, the goddeſs of ſcience. *Viakarene*, grammar; *Potte*, book.

Pali Sabdemalave.—A collection of *Pali* names declined, and tranſlated into *Singaleſe*. *Sabde*, name; *malave*, chain.

Pane Daham Potte.—Explanations of BOUDHOU. *Pane*, diſcourſe; *Daham*, religion; *Potte*, book.

Poogia Vallie.—Hiſtory of offerings made to BOUDHOU. *Poogia*, offerings; *Vallie*, a creeping plant.

XVII.

DEMONSTRATION *of the* 12*th Axiom of the firſt Book of* EUCLID.

BY THE REV. PAUL LIMRICK.

Prop. 1. Fig. 1. 2.

Fig. 1.

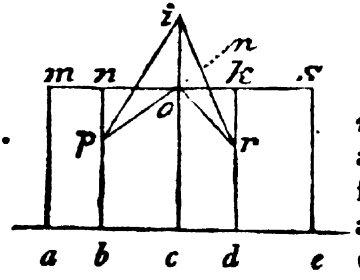
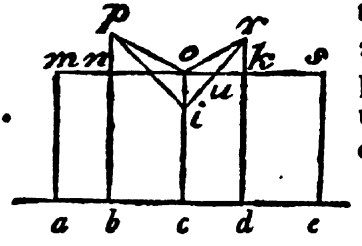


Fig. 2.



IF two right lines, *m a* and *oc*, be equal and perpendicular to the ſame right line *a c*, and a right line *m o* be drawn joining their terms, a perpendicular *nb*, let fall, from any point *n*, in the line *m o*, upon the line *a c*, is equal to *m a*=*c o*.

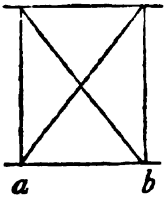
PROOF, *n b* cannot be greater that *m a*, nor leſs than it.

PRODUCE *a c*, till *c e*=*a c*; erect a perpendicular *e s*=*a m*, draw the right line *os*, take *c d*=*a b*; erect a perpendicular *dk*. Now, if the figure *m a c o* be applied to *o c e s*, ſo that the point *a* may fall upon *c*, and the line *a c* on *c e*, the point *b* will fall upon *d*, and *c* upon *e*; and ſince the angles at *a*, *b*, *c*, *d*, and *e*, are

e, are all right angles, *m a* will coincide with *c o*, *n b* with *k d*, and *o c* with *s e*, but *m a*=*c o*=*s e* by conſtruction; therefore the point *m* will coincide with *o*, and the point *o* with *s*, therefore the line *m o* will coincide with *o s*; but the line *b n* coincides with *d k*, therefore the point *n* will coincide with *k*: therefore *b n*=*d k*. Now if *n b* be ſuppoſed greater or leſs than *m a*, take *b p*=*a m*=*o c*=*d r*, take *o i*=*p n*, draw the right lines *p i*, *p o*, *r i*, *r o*: now it is obvious, from the conſtruction, that the figure *p b d r i* may be placed upon the figure *o c a m n*, ſo that the points *p* & *o*, *b* & *c*, *d* & *a*, *r* & *m*, and *i* & *n*, ſhall coincide; but the points *o*, *n*, *m*, are in one right line; therefore the points *p*, *i*, *r*, are alſo in one right line; therefore *p i*, *i r*, form one right line: now produce *p o*, and it muſt meet *i r* in ſome point as *u*; and therefore two right lines *p i u*, *p o u* would include a ſpace, which is abſurd. Therefore *n b* cannot be greater nor leſs than *m a*: therefore *n b*=*m a* Q E D.

Prop. 2d. Fig. 3d, 4th, 5th.

Fig. 3.



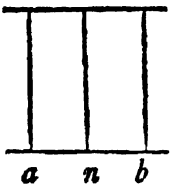
If two equal right lines *a c*, *b d*, be perpendicular to the ſame right line *a b*, and a right line *c d* be drawn joining their terms; 1ſt. The angles *a c d*, *b d c* will be equal; 2dly, the angles *a c d*, *b d c* will be right angles; and 3dly, the right line *c d* will be equal to *a b*.

Draw the right lines *a d*, *b c*: in the right angle triangles *c a b*, *d b a* the ſides containing the right angles are equal by conſtruction, therefore (by 4. 1.) *a d*=*b c*, therefore the triangles *a c d*, *b a c* are mutually equilateral, therefore the angles *a c d*, *b d c*, which are oppoſed to the equal ſides *a d*, *b c*, are equal (by 8. 1.)

2dly

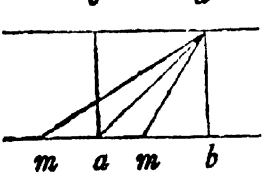
2dly. FROM any point *m*, in the line *c d*, let fall a perpendicular to the line *a b*: by the 1ſt propoſition, *m n*=*a c* =*b d*; therefore, by the foregoing part, *n m c*=*a c m*=*b d m* =*n m d* ∴ *n m c*, *n m d* are right angles: conſequently *a c d*, *b d c* are alſo right angles.

Fig. 4.



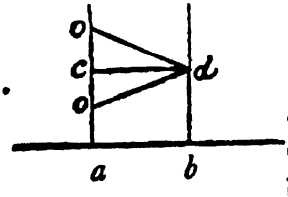
3dly. DRAW the right line *d a*; the angle *a c d* is a right angle by the 2d part, and therefore equal to *a b c*; and the ſides *a c*, *b d* are equal by conſtruction; now if *a b* be not equal to *c d*, take *b m* either greater or leſs than *a b*, which ſhall be equal to *c d*; and draw the right line *d m*, and ſince *a c d* is a right angle, by the foregoing part, and therefore equal to *a b d*, and *a c*=*b d* by conſtruction, and alſo *d c*= *b m* by ſuppoſition; *d m* will be equal to *d a* (4. 1.) and therefore the angle *dma*=*dam* (5, 1,) but *dma* is an obtuſe angle (16, 1,) therefore two angles of a triangle would be greater than two right angles, contrary to 17, 1, of the Elements; therefore *b a* cannot be greater nor leſs than *d c*: *c d*=*a b*. Q E D

Fig. 5.



Prop. 3d. Fig. 6.

Fig. 6.



IF two right lines *a c*, *b d*, be perpendicular to the ſame right line *a b*; and from any point *c*, in one line, be drawn *c d*, perpendicular to the other; *a c*=*b d*, and therefore *c d*=*a b*, and the angle *a c d* a right angle.

SUPPOSE

SUPPOSE $a\ c$ to be greater or leſs than $b\ d$, take $a\ o = b\ d$, and draw $d\ o$: now, ſince $a\ o = b\ d$, $b\ d\ o$ will be a right angle (prop. 2.) and therefore equal to $b\ d\ c$, which is impoſſible :· $a\ c$ cannot be greater nor leſs than $b\ d$:· $a\ c = b\ d$, and therefore (by the foregoing propoſition) $c\ d = a\ b$ and $a\ c\ d$ a right angle. Q E D.

Prop. 4.

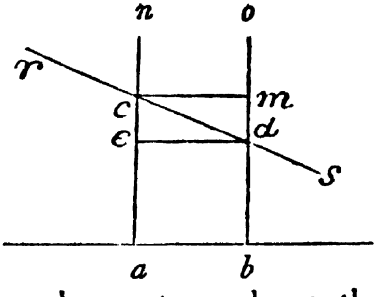


Fig. 7.

IF two right lines, $a\ n$, $b\ o$, perpendicular to the ſame right line $a\ b$, be cut by a right line $r\ s$; the alternate angles will be equal; the external angle equal to the internal remote angle on the ſame ſide of the cutting line; and the two internal angles, on the ſame ſide, equal to two right angles.

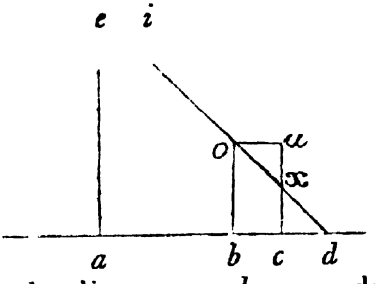
IF the cutting line $r\ s$ be perpendicular to one of the given lines, it will be perpendicular to the other (by the foregoing prop.) and therefore all the angles right, and conſequently equal.

IF the cutting line $r\ s$ be not perpendicular, draw the perpendicular $c\ m$, $d\ e$; by the former propoſition $c\ m = a\ b = e\ d$; alſo the angle $m\ d\ e$ a right angle; :. by the 2d prop. $ce = md$:· the triangles ced, emd, are mutually equilateral; and therefore (8. 1.) $ecd = cdm$; and conſequently their complements ncd and bdc are equal; again $bds = rdo = acs$; again $acd + bdc = mdc + bdc =$ to two right angles. Q E D.

Prop.

Prop. 5, Fig. 8, 9, 10.

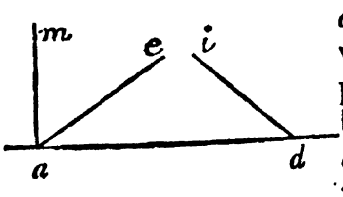
Fig. 8.



If two right lines, *a e*, *d o*, ſtand upon a right line *a d*, ſo that the two internal angles *e a d*, *o d b*, are leſs than two right angles, the lines *a e*, *d o*, produced on the ſame ſide of *a b*, ſhall meet. N. B. This is the 12th axiom of the 1ſt book of Euclid.

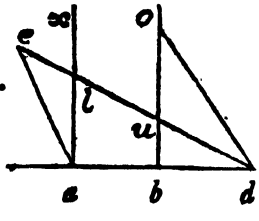
1ſt. Let one of the lines, *a e*, be perpendicular to *a d*, and conſequently the angle *i d a* acute (by ſuppoſition) from any point *x*, in the line *d i*, let fall a perpendicular *xc*; meeting *a d* in *c*; take *xo* = *dx*; produce *cx*; draw the perpendiculars *ob*, *ou*. Now in the triangles *oxu*, *dxc*, the angles at *x* are vertical, and thoſe at *u* and *c* right angles, and the ſide *ox* equal to *xd*, : *cd* = *ou*. (26. 1.) = *bc* (prop. 3d.) therefore, if from the line *da* be taken parts equal to *cd*, till the whole be exhauſted, and from *d i* produced be taken the ſame number of parts=to *dx*, and right lines be drawn from the ſeveral points of diviſion in *di* to the correſponding points of diviſion in *ad*, theſe lines will be all perpendicular to *ad*, but the laſt of them either coincides with *ae*, or falls beyond it: *di* muſt meet *ae*.

Fig. 9.



If both the lines *a e*, *d i*, form acute angles with *a d*, erect the perpendicular *a m*: by the laſt caſe *d i* muſt meet *a m*, and therefore muſt firſt meet *a e*.

Fig. 16.



If the angle *e a d* be obtuſe, erect a perpendicular *a x*, make the angle *e d o*=*e a x*, then *x a d* + *o d i* = *e a d*: *x a d* + *o d i* + *a d i* are leſs than two right angles: therefore *o d a* is acute, and therefore *i d a* ſtill more acute, therefore *d i* muſt meet *a x* (by the 1ſt caſe) ſuppoſe in *i*, take *du*=*ai*, let fall a perpendicular *ub*, produce *u b* till it meet *d o* (1ſt caſe) in *o*, take *a e*=*d o*, and draw the right line *i e*: now in the triangles *eai* and *odu*, *ea*=*do*, and *ai*=*du* by conſtruction; and theſe ſides contain equal angles, *eai* =*odu*, therefore (4. 1) *aie*=*duo*=(propoſition 4) *xid* ∴ *aie* + *aid* are equal to two right angles, ∴ *d i* and *i e* are one right line, ∴ *d u* and *a e* meet in *e*. Q E D.

XIX.

An Account of the BAZEEGURS, *a Sect commonly denominated* NUTS.*

BY CAPTAIN DAVID RICHARDSON.

A PERUSAL of Grellman's Diſſertation on the *Gipſies* of Europe, in which this country is conſidered as having given birth to that wandering race, induced me to commence an inquiry into the manners of a people in *Hindooſtan* denominated *Nuts*, whoſe mode of life ſeemed ſomewhat to aſſimilate with his deſcription. It is my intention, ſhould this, my firſt endeavour, meet with approbation, to purſue this line of inveſtigation ſtill farther; and, from time to time, I may be enabled to bring forward ſhort ſketches of the tribes within the Company's Provinces, who, being in other reſpects too inſignificant for the pages of the hiſtorian, may have hitherto been paſſed over unnoticed, although many of their uſages and ceremonies may ſtill merit a detail, as detached facts in the general hiſtory of mankind. Strictly ſpeaking, theſe people might be denominated *players* or *actors*, from their Perſian name of *Bazee-gur*, which may be literally rendered a *juggler*, or *tricker*: but the appellation of *Nut* extends to ſeveral tribes, and properly belongs to many more; each party having branched out, and formed itſelf, into a diſtinct ſect, agreeably to the habits of life, or modes of ſubſiſtence, which neceſſity, and local circumſtances, may have induced them to adopt as their own peculiar calling or art.

THE Bazeegurs are ſubdivided into ſeven caſts, viz. the *Charee*, *Atſh bhyeeya*, *Bynſa*, *Purbuttee*, *Kalkoor*, *Dorkinee*, and *Gungwar*: but the difference

 ſeems

* For the following, and other explanatory notes, I am indebted to the kindness of a friend.

ſeems only in name, for they live together, and intermarry as one people: they ſay they are deſcended from four brothers of the ſame family.

THEY profeſs to be *Mooſulmans*;* that is, they undergo circumciſion; and at their weddings and burials, a *Qaſee* and *Moolla* attend to read the ſervice: thus far, and no farther, are they *Mooſulmans*. Of the Prophet they ſeem to have little knowledge; and though in the creed which ſome of them can indiſtinctly recollect, they repeat his titles, yet, when queſtioned on the ſubject, they can give no further account of him, than that he was a *Saint*, or *Peer*. They acknowledge a God, and in all their hopes and fears addreſs him, except when ſuch addreſs might be ſuppoſed to interfere in *Tanſyn's* department, a famous muſician, who flouriſhed, I believe, in the time of Ukbur, and whom they conſider as their tutelary

* A person well versed in the Eastern language, will often be able to tell the nation to which any professional man really belongs, from the name he assumes as such. When a *Sonar*, or goldsmith, is termed *Zurgur*, or *Sadu-kar*, he will in general be a *Moosulman*; and in this way we meet with *Joolaha*, *Mochee Durzee*, *Hujam*, *Qissukhan*, *Moosuwwir*, *Meeranjee*, instead of the *Hinduwee* words *Tantee*, *Chumar*, *Soojee*, *Nacee*, *Kutchuk*, *Pande*, *Chitera*, for a *Weaver*, *Shoemaker*, *Taylor*, *Barber*, *Story-teller*, *Schoolmaster*, and *Painter*, in succession. The word *Hulalkhor*, which is applied to a *Sweeper*, generally indicates the same discrimination of a *Moosulman*, as *Bhungee* does to a Hindoo; a truth which the two nations acknowledge with great reluctance. The reason is obviously founded on that *pride* of *cast* which they both support, often at our expence. In this instance they will stoutly deny the fact stated here, unless the inquirer knows enough of the language to call a *Hulalkhor* before them, if *Moqsulmans*, and desire him to repeat his creed, &c. In this and the other duties of *Islamism*, they are no doubt often so defective, that we cannot venture to affirm they are orthodox *Moohummudans*, any more than we can vouch for the *Bhungees* being perfect *Hindoos*: all we dare in candour alledge, being, that these people respectively lean, in their belief, worship, and manners, much more to the one religion than the other, as the text will elucidate in the *Nuts'* history before us. It is a curious enough circumstance, that there are certain employments here engrossed almost exclusively by the *Moosulmans*; among these the *Bhishtees*, or *Suqqas*, who carry water, and the *Sucees*, or *grooms*, may be enumerated as the most prominent.

tutelary deity; conſequently they look up to him for ſucceſs and ſafety in all their profeſſional exploits. Theſe conſiſt of playing on various inſtruments, ſinging, dancing, tumbling, &c. The two latter accompliſhments are peculiar to the women of this ſect. The notions of religion, and a future ſtate, among this vagrant race, are principally derived from their ſongs, which are beautifully ſimple. They are commonly the production of *Kubeer*, a poet of great fame, and who, conſidering the nature of his poems, deſerves to be ſtill better known.* On every occa-

 ſion

* He was a weaver by trade, and flourished in the reign of *Sher Shah*, the *Cromwell* of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Ukbur. All, however, agree as to his being a *Soofee*, or *Deist*, of the most exalted sentiments, and of the most unbounded benevolence. He reprobated with severity, the religious intolerance and worship of both *Hindoos* and *Moosulmans*, in such a pleasing poetic strain of rustic wit, humour, and sound reasoning, that to this day both nations contend for the honour of his birth in their respective sects or tribes. He published a book of poems, that are still universally esteemed, as they inculcate the purest morality, and the greatest good-will and hospitality to all the children of Man. From the disinterested, yet alluring, doctrines they contain, a sect has sprung up in *Hindoostan*, under the name of *Kubeer-punt'hee*, who are so universally esteemed for veracity, and other virtues, among both *Hindoos* and *Moosulmans*, that they may be with propriety considered the *Quakers* of this hemisphere. They resemble that respectable body in the neatness of their dress, and simplicity of their manners, which are neither strictly *Moohummudun* nor *Hinduwee*; being rather a mixture of the best parts of both. A translation of *Kubeer's* works, with the life of that sage, and an account of his followers, relative to their tenets and societies, remain still as desiderata in the history of India. The time of Kubeer's death seems involved in equal obscurity with the manner of his decease and burial. They relate that he lived a long time at *Kasee*, near *Gy'a*, and sojourned also at *Jugurnat'h*, where he gave great offence to the *Bruhmuns*, by his conduct and tolerant doctrine. When stricken in years, he departed this life among a concourse of his disciples, both *Moosulmans* and *Hindoos*. They quarrelled about the mode of disposing of his remains, which were placed in another apartment during the dispute. The *Moosulmans* were, it is alledged, victors, and buried him accordingly. The *Hindoos* affirm, however, that his body, during the altercation, disappeared, and a *Lotos* flower

ſion of doubt, they have a quotation ready from their favourite bard; and in anſwer to my queries reſpecting the ſtate of the ſoul after death, one of them repeated the following ſtanza:

Mun moo,a nu ma,e,a moo,e mur mur gu,e ſureer,
Aſa tiſhna nu moo,ee kuh gu,e das *Kubeer*.

من موانہ مایا موئے مر مر کر سریر
آسا تشنا نہ موئی کہہ گئے داس کبیر

THESE lines in that philoſopher's works are ſaid to be more correctly written ſo;

Ma,e,a muree nu mun mura mur mur gy,a ſureer,
Aſa tiſhna na mitee yon kuth gu,e *Kubeer*.

مایا مری نہ من مرا مر مر گیا سریر
آسا تشنا نامتی ہون کتھ گئے کبیر

Which may be thus rendered,

Nor ſoul nor love divine can die,
Although our frame muſt periſh here;
Still longing hope points to the ſky:
Thus ſings the poet *Das Kubeer*.

THEY conceive one ſpirit pervades all nature; and that their ſoul, being a particle of that univerſal ſpirit, will, of courſe, rejoin it, when releaſed from its corporeal ſhackles.

AT all their feaſts, which are as frequent as the means will admit, men, women, and children, drink to exceſs. Liquor with them is the *ſummum bonum* of life: every crime may be expiated by plentiful libations of ſtrong drink; whence it follows, that any perſon

flower was found in its ſtead, which they have carefully preſerved. Be this as it may, it is certain that his name is held in great veneration by these two very different people: those called Kubeer-punt,hee, ſeem nevertheleſs to have rather more of the *Hindoo* than *Mooſulman* in their compoſition, which ſo far decides the contest in their favour.

perſon who has accumulated property, is ſoon conſidered as a culprit, and a charge being brought againſt him, the complaint is carried before a Puncha,et,* when the buſineſs commonly concludes by his being obliged to provide a Lethean draught for the fraternity to which he belongs. This is an exact recital of what happened to two men who waited upon me, and to whom I gave a trifling preſent. It was found that they had communicated to me ſome information which ought to have been concealed, and they therefore, in addition to the ordinary fine, underwent the peculiar puniſhment of having their noſes rubbed upon the ground.

THOUGH profeſſing *Iſlamiſm*, they employ a *Bruhmun*, who is ſuppoſed to be an adept in aſtrology, to fix upon a name for their children, whom they permit to remain at the breaſt till five or ſix years of age. It is no uncommon thing to ſee four or five miſerable infants clinging round their mother, and ſtruggling for their ſcanty portion of nouriſhment, the whole of which, if we might judge from the appearance of the woman, would hardly ſuffice for one. This practice, with the violent exerciſes which they are taught in their youth, and the exceſſive and habitual indulgence in drinking intoxicating liquors, muſt greatly curtail the lives of theſe wretched females. Their marriages are generally deferred to a later period than is uſual in this climate, in conſequence of a daughter being conſidered as productive property to the parents, by her profeſ-

 ſional

* The derivation of this word from *panch*, *five*, admirably illuſtrates the ancient practice, as well as the neceſſity, of a caſting voice, or majority, in all judicial aſſemblies of a limited number, and proves alone, with numerous other inſtances of the ſame kind, how indiſpenſible a knowledge of languages is to the obſerving traveller, and intelligent hiſtorian. Had all thoſe who have written on Indian affairs hitherto, viewed this ſubject with the eyes of an *Eton*, we ſhould not have ſo much to unlearn as we now muſt, in every matter of importance here. Whoever peruſes his excellent account of *Turkey*, will ſee the force of the preſent remark, and apply it accordingly.

ſional abilities. The girls, who are merely taught to dance and ſing, like the common *Nach* girls of *Hindooſtan*, have no reſtrictions on their moral conduct as females; but the chaſtity of thoſe damſels whoſe peculiar department is tumbling, is ſtrictly enjoined, until their ſtations can be ſupplied by younger ones, trained up in the ſame line. When this event takes place, the older performers are then permitted to join the mere dancers, from among whom the men, though aware of their incontinence, make no difficulty of ſelecting a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, enſues. To reconcile this in ſome manner to our belief, it may be neceſſary to mention, that, contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herſelf; nor are any preparations for the marriage thought of till her aſſent has been given in caſes where no previous choice has been made.

THERE are in and about the environs of Calcutta, five ſets of theſe people, each conſiſting of from twenty to thirty, excluſive of children. There is a *Surdar* to each ſet, one of whom is conſidered as the *chief*, or Nardar Boutah, at this ſtation: the name of the preſent is Munbhungee,* which in one ſenſe of the word, may be tranſlated *Bon Vivant*, or *Jovial Soul*; and it is probable, his ſocial qualities may have obtained for him his preſent exalted ſituation, as well as

* The hemp plant, well known here as an intoxicating drug, under the name of *bhang*, corrupted to *bang*, is probably the word whence *bhungee* is derived, as this is often a term of reproach, like our *drunkard*, *ſot*, &c. applied to thoſe who indulge in the various preparations of this pernicious vegetable, named *ſubzee*, *ganja*, *charas*, &c. *Mun* expreſſes the Latin *mens*, *mind*, and is the root of many common *Hindoostanee* words. From it the name of *Munoo*, (Menu,) the famous Hindoo law-giver, is regularly formed, and might be tranſlated *Intelligence*, *The Being*, &c. It is frequently uſed as a term of endearment to *Children*, *Monkies*, &c. like our *Jacky*.

as title, which, in reality, appears to be rather a *Hindoo's* than a *Mooſulman's* appellation.

THE extraordinary feats of agility which the women of this ſet exhibit, are ſo well known, as to render any deſcription unneceſſary. They have no regular habitations, being contented with temporary huts, formed of the *Hoogla** or *Sirkee* mats; and when they have occaſion to change their ſituations, it is attended, as may eaſily be imagined, with but little trouble; both houſe and furniture would hardly be a load for one perſon.

THE people of each ſet are, like our actors, hired by the *Surdar*, or manager, of a company, for a certain period, generally one year; after which they are at liberty to join any other party. No perſon can eſtabliſh a ſet without the ſanction of the Nardar Boutah, who, I believe, receives a † *Chout* of the profits,

* The firſt appears to be of the *flag* or ſedge kind, of great use for slight enclosures, and for lining straw and tiled roofs, either to mitigate the heat of the sun, or to give the inside a finished appearance. After the conflagrations so common in all parts of India, the poor ſufferers generally have recourse to the *Hoogla*, or *Sirkee*, with which they shelter themselves in temporary habitations from the weather. It is possible enough, that the far *famed* harbour of *Hooglee* derives its name from the banks of the river (which we have termed the *Hooglee* also) having been at that place in days of yore overgrown with this very plant, which is seldom if ever met with in the interior, or higher parts, of *Hindoostan*. This supposition derives weight from *Hijlee*, the place we absurdly name *Ingellee*, being famous for the production of a tree termed *Hijul*, a compound probably of *hee*, life, and *jul*, water, to denote the soil it thrives in. The *Sirkee*, on the contrary, is in abundance in the upper provinces, and seems of the rush species. It is also used much in the same manner as the other; though growing in low grounds, it is not so completely an aquatic plant as the *Hoogla*. As the lining of *Bungla* roofs, it looks much neater in every respect, and is by far more durable.

† The *fourth*, and the notorious tax, or duty, which the *Mukrattas* have often claimed, without success, on our revenues. It is also supposed to be the standard quantum of public or private peculation, to which no extraordinary odium is attached among the natives, who are too apt to consider one *fourth* of their master's property entrusted to them at once, as the *shikari hulal*, or *fair game*, for every honest servant's pursuit.

profits, beſides a tax of two rupees, which is levied on the girls of each ſet, as often as they may have attracted the notice of perſons not of their own caſt. This, from their mode of life, muſt be a tolerably productive duty. When the parties return from their excurſions, this money is paid to the Nardar Boutah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the *Surdars* are ſuſpected of giving in an unfair ſtatement of their profits, a *Puncha,et* is aſſembled, before whom the ſuppoſed culprit is ordered to undergo a fiery ordeal, by applying his tongue to a piece of red hot iron: if it burns him, he is declared guilty. A fine, always conſiſting of liquor, is impoſed; the quantity agreeing, I ſuſpect, more with the inſatiable deſires of the *Puncha,et* than the nature of the crime. From a court ſo conſtituted, the verdict, *Not guilty*, may ſeldom be looked for. If the liquor be not immediately produced, the delinquent is baniſhed from their ſociety, hooted, and execrated, whereever he comes: his very wife and children avoid him. Thus oppreſſed, he ſoon becomes a ſuppliant to the Nardar Boutah; to bring about a reconciliation, acknowledges the juſtice of their ſentence, and his willingneſs to abide by their award. If he has no money, and his friends cannot ſupply him, he muſt get it; and, probably, the neceſſity of the caſe may excuſe the means, ſhould they, perchance, not ſquare exactly with our refined notions of honeſty. However, it is but juſtice to this particular ſet to obſerve, that the country people ſeem in general to conſider them as an honeſt inoffenſive race. Among themſelves they lay claim to great veracity and honeſty; and declare, notwithſtanding the ſtory of the ordeal, that no *Bazeegur* would attempt a deception in the payment of his *Chout*. If this be a true ſtatement of the caſe, we have to lament, that the rareneſs of ſuch probity renders the circumſtance rather difficult of belief, eſpecially among a people whoſe notions of morality muſt be very looſe, if we

can

can with propriety form an unfavourable opinion from the derivative word *Nutkhut*, meaning, in the Hindooſtanee, *a rogue*, *blackguard*, &c. Truth ſtill forces us to add, that *Nutkhut* is rather applicable to imaginary than downright roguery, in expreſſions of endearment and familiarity.

I CAN form no idea of their numbers in Bengal. In many places they have lands, but they are not themſelves the cultivators. *Burdwan* ſeems to be their great reſort: and when I firſt entered on this enquiry, I was informed that their chief reſided at *Chundurkona*; that a woman, named Toota, wife of Jooqkhan, their late Nardar Boutah, was conſidered as chief of all the ſects in Bengal. I afterwards learnt from Munbhungee, the Nardar Boutah of Calcutta, that the above was a miſrepreſentation; that he and his people were not at all dependent on *Chundurkona*. He ſaid the men who had been with me before, from motives of fear, concealed his name; that all the Bazeegurs within the Purgunnus of *Juſhur*, or *Juſur*, *Hoogley*, &c. were ſolely under his controul; and that the following was the traditional account they had of their anceſtors. In the countries of *Ghazeepoor*, *Ullahabad*, &c. about two hundred years ago, there were four brothers, named *Sa*, *Summoola*, *Ghoondra*, and *Moolla*, who finding it difficult to ſupport their numerous followers in that part of the country, determined to ſeparate, and to march towards the four quarters of the world; *Sa* to the eaſt, *Summoolla* to the weſt, *Ghoondra* to the north, and *Moolla* to the ſouth: that *Sa*, arriving in Bengal, took up his reſidence at *Hooglee*; that, having governed peaceably for many years, he died at *Unwurpoor*, near *Baraſut*, where to this day his faithful deſcendants offer up their prayers to his manes. He had three ſons, who ſucceeded each other: firſt, Luk,hun; the ſecond, Momeen; the third, Ghazee Khan. The ſucceſſion then regularly devolved on Gholamee Khan, Ouladee Khan, Sadee Khan,

Urub

Urub Khan, Moonuwwur Khan Miſree, Sundul Khan, and Rujbee Khan, father to the preſent chief, Munbhungee. He allows that the family of the Nardar Bontah of Chundurkona is deſcended from the ſame ſtock, and that the boundaries of that department extend to *Medneepoor*,* *Burdwan*, and *Moorſhidabad*; that none of her people can enter his diſtricts with an intention of procuring money by dancing, or begging, without obtaining his permiſſion, and paying accordingly. The ſame ſyſtem holds good in reſpect to his dependents viſiting her country. Thoſe men and women who are not in any of the ſets, wander about from place to place, obtaining a precarious livelihood by begging, and ſometimes by diſpoſing of little trinkets,† which they either fabricate themſelves, or purchaſe in Calcutta.

THESE ſects, viz. the Bazeegurs, having adopted, if not the religion, at leaſt the name, of *Mooſulmans*, are more civilized than the other wandering tribes. Their diet and apparel correſpond with the *Mooſulmans*. Some of their women are, I have heard, extremely handſome, and eſteemed as courtezans in the Eaſt accordingly; though, I muſt confeſs, I have

* Better known among us under the deviation *Midnapore*, which is very slight when compared to the number we pervert in a way that must hereafter create much confusion in the names and places, whenever we know enough of the language to write them properly. It will then, perhaps, puzzle the geographers of the day to reconcile *Jessore*, *Ingellee*, *Serampore*, &c. with the true pronunciation of *Jus'hur*, or *Jusur*, *Hijlee*, *Sreerampoor*, &c. by which alone the natives term these places among themselves.

† A tribe, termed *Bisatee*, supply these trinkets, and attend markets, fairs, and such places, with their small wares, exactly as our *pedlars* do. *Bazeechu* and *k'hilouna* are commonly applied to the *toys* these people sell, which, in our and the oriental languages, are properly called *playthings*. Those formed of tin are for the most part fabricated by the strolling gipsies, or players named *buhroopee'a*, from their dexterity in assuming various forms; *buh* signifying many; and *roop*, a face or shape.

have not ſeen any who, in my opinion, came under that deſcription as to perſonal charms.

I CANNOT obſerve any peculiarity of feature which would characterize them as a diſtinct people.

BEFORE the eſtabliſhment of the Britiſh government in Bengal, the *Surkar* appointed an officer, termed a *Dam-Dar*,* or tax-gatherer, to keep a regiſter of, and to collect taxes, not only from theſe, but from all the other tribes of a ſimilar deſcription. Some ſay they amounted to eighteen, others to thirty-two ſets, all of whom I conſider as coming under the general denomination of *Nut;* but in ſtatements of this kind, having no public records to reſort to, I can only relate their traditions and opinions.

THE dread of an intended revival of this officer's powers, cauſed at firſt much alarm among them, and operated as a conſiderable impediment to my enquiries. They have a ſtrong and a very natural wiſh to obtain lands, which many of them have done in ſeveral parts of the country, but with no intention of being the cultivators of the ſoil. They have two languages peculiar to themſelves; one intended for the uſe only of the craftsmen of the ſet; the other, general among men, women, and children. The *Hindooſtanee* is the baſis of both; the firſt, in general,

* This is clearly derived from *dam*, a small coin, and *dar*, a keeper, &c. This word was, perhaps, in use even among our forefathers, and may innocently account for the expression, "*not worth a fig*," or a *dam;* especially if we recollect that *ba-dam*, an *almond*, is to this day current in some parts of India as small money. Might not *dried figs* have been employed anciently in the same way, since the Arabic word *fooloos*, a *halfpenny*, also denotes a *cassia bean*, and the root *fuls* means the *scale* of a fish. Mankind are so apt, from a natural depravity, that "flesh is heir to," in their use of words, to pervert them from their original sense, that it is not a convincing argument against the present conjecture, our using the word *curse* in vulgar language in lieu of *dam*. The shells well known as small money under the name of *kouree*, often occur in the *Hindoostanee*, as *fig*, *dam*, *farthing;* sometimes with the epithet *phootee kouree*, a *split* farthing. Ten *kourees* become a *dumree*, probably from *dam*.

ral, being a mere tranſpoſition or change of ſyllables, and the ſecond apparently a ſyſtematic converſion of a few letters, but which will be beſt elucidated by the following ſpecimen : -

Hindoostanee.	*Nut 1st.*	*Nut 2d.*	*English.*
Ag,	Ga,	Kag,	Fire.
Bans,	Suban,	Nans,	Bamboo.
Chilum,	Limchee,	Nilum,	An Oven.
Dum,	Mudu,	Num,	Breath.
Ee,ad,	Da,ee,	Ke,ad,	Remembrance.
Fuqeer,	Reeqeefu,	Nuqeer,	A Beggar.
G,hur,	Rug,hu,	R,hur,	House.
Hindoostan,	Dooseenatuh,	Kindoostan,	India.
Id,hur,	D,huri,	Bid,hur,	Here.
Jub,	Buju,	Nub,	When.
Kon,	Onk,	Ron,	Who.
Lumba,	Balum,	Kumba,	Long.
Mas,	Samu,	Nas,	Month.
Nut,	Tunu,	Kut,	A sect of people.
Omr,	Muroo,	Komr,	Age.
Peer,	Reepu,	Cheer,	Saint.
Qeella,	Laqeh,	Rulla,	A Fort.
Rooburoo,	Buroo Roo,	Kooburoo,	Opposite.
Sona,	Na-so,	Nona,	Gold.
Tulash,	Lashtu,	Nulash,	A search.
Unbuna,o,	Nunbeh,	Kunbuna,o,	Disagreement.
Waris,	Ruswa,	Quaris,	An Heir.

I find theſe people in Mr. Colebrooke's arrangement of the *Hindoo* Claſſes, mentioned in the 6th claſs, under the head of Nata, Bazeegurs, &c. and in

in Sir William Jones's tranſlation of the Ordinances of (Menu) *Munoo*, chapter 10th, article 20, 21, 22, and 23, their origin is clearly pointed out, which the following extract will ſhew: "Thoſe whom the twice-born beget on women of equal claſſes, but who perform not the proper ceremonies of aſſuming the thread, and the like, people denominated Pratyas, or excluded from the Gayatri.

"21.—From ſuch an outcaſt *Brahmen* ſprings a ſon of a ſinful nature, who, in different countries, is named a Bhurjacantaca, an Avantya, a Vatadhana, a Puſhpadha, and a Saicha.

"22.—From ſuch an outcaſt Cſhatriya comes a ſon called a I'halla, a Malla, a Nichhivi, a *Nata*, a Carana, a C'haſſa, and a Dravira.

"23.—From ſuch an outcaſt Paiſya is born a ſon, called Sudhanwan, Charya, Viganman, *Maitra*, and Satwata"

From the above word, *Maitra*, may, I imagine, be deduced the origin of the name generally applied to ſweepers, and people of that deſcription, and that the common derivation of it from the Perſian word* *Mihtur*, a prince, may poſſibly be an error. It may be neceſſary to mention here, that I have in general endeavoured to follow Mr. Gilchriſt's orthography in writing the *Hindooſtanee* words.

The *Panchpeeree*,† or *Budeeá*, being conſidered appertaining

* The word *muk*, or *mih*, ſeems an important radical in many languages, disguised, no doubt, under other forms, as *ma*, *mu*, *mai*, which last may be rather corruptions easily accounted for. *Muka*, *mukta*, *muhra*, *mih*, *mihtur*, &c. are all Oriental words, denoting *ſuperiority*, *grandeur*, *command*, &c. which may often be misapplied to inferior ſituations, either as deriſive or conciliating terms: the origin, therefore, of *maitra*, and *mihtur*, may ſtill be the ſame. *Mah*, applied to the moon, especially with the addition of *tab*-light, clearly expreſſes the *great*-light among the ſmaller lights, or *Stars*: *Mihr*, in both Perſian and *Sunskrit*, applies to the *Sun*, and, in my opinion, ſignifies the *great one*, on etymological principles, that cannot be very obſcure to any well informed orientalist.

† This appellation may have a reference to their diviſion into five *races*,

appertaining to the ſame claſs as the Bazeegurs, and equally with them termed *Nuts*, I have herewith annexed a ſhort account of them alſo.

THE *Panchpeeree*, or *Budeea* Nuts, differ from the Bazeegurs in many points; though, probably, in their manners, there will be found a ſtronger ſimilitude to the Gypſies of Europe, than in thoſe of any others which may come under review.

THEY have no particular ſyſtem of religion, adopting, with indifference, that of the village near to which they happen to be encamped. However, I imagine, when left to themſelves, under the impreſſion of immediate or impending ill, the goddeſs *Kali* generally obtains the preference. Indeed, the influence of this deity often extends to the lower orders in Bengal, whether they be *Hindoos** or *Mooſulmans*. The *Panchpeeree*† wander in companies in the ſame manner, and inhabit, if I may uſe the word, huts of a ſimilar form and fabrication, as the Bazeegurs.

THE men are remarkably athletic, and alſo nimble and adroit in every kind of ſlight of hand, practiſing juggling

races, houses, or *families,* as *peeree* occasionally seems to bear that interpretation, though it certainly may admit of others. In this place, however, it probably rather applies to these people as conformists to whatever religious system may be the order of the day in their peregrinations over *Hindoostan.*

* It must strike the attentive traveller with astonishment, to learn in how many observances the various Moosulman tribes copy the Hindoos, and *vice versa.* Among the votaries of Kalee, the degenerate race of Portuguese will also often be found; so powerful is the influence of moral and physical causes, in the lapse of ages, from the conquered on the conquerors, in spite of religious bigotry and national prejuices.

† In the upper provinces of Hindoostan, the little encampments of these people are frequently very regular and neat, being there formed of the Sirkee entirely. Each apartment, though not much larger than a mastiff's kennel, has its own particular enclosure, or court-yard, generally erected in such a manner as to become a species of circumvallation to the whole portable hamlet, which, at first sight, reminds a traveller of Lilliput, or Fairy Land. The appearance of the people can alone undo the deception; and even then one cannot help

juggling in all its branches. As tumblers they exhibit not only feats of agility, but great inſtances of ſtrength. There are about a hundred houſes at preſent of theſe people in Calcutta, formed into five diviſions: there is a *Surdar* to each diviſion, one of whom, as with the Bazeegurs, is conſidered as the head of the whole. His revenues ſeem principally to ariſe from the offerings of ſtrong liquor, which he receives from his dependants. They (meaning ſuch as have attached themſelves to Calcutta and its environs) ſeem to have nearly the ſame boundaries as the Bazeegurs; though there are communities of this caſt ſpread all over Bengal, appearing under the various denominations of *Cheere-Mars*, *Sumperas*, *Bundur Nachwya*, *Qulundur*, *Dukyt*, &c. Many of theſe have become *Mooſulmans*, and having taken up their abode in villages, gain a livelihood by expoſing dancing *monkies*, *bears*, &c. to the vulgar, or by the fabrication of mats, trinkets, &c. Some of them wander about as ſects of religioniſts, and calling themſelves *Mooſulman Fuqeers*, live on the bounty of the pious followers of the *Prophet*. They have a traditional account of four generations, and do not, like the Bazeegurs, conſider themſelves as foreigners in Bengal. This particular tribe of the Nuts are ſuſpected of being great thieves; many of them I underſtand are daily puniſhed for theft, and in their capacity of *Dukyts*,* are, no doubt, often hanged.

help wondering, where ſo many men, women, children, and other domeſtic animals, manage to ſleep or ſhelter themſelves from the ſtorms which ſometimes aſſail theſe itinerant people. A detailed account of the peculiar tribe, who, from their occupation of taming and charming ſnakes, derive the name of *Sumpera*, might prove worthy of public attention, eſpecially if from it we could diſcover whether either they or the Mungoos, called Newul, are acquainted with any ſpecific againſt the bite of a venomous ſnake, whoſe fangs have not been *bona fide* extracted, or deprived of their poiſonous fluid by previous repeated exertions upon other bodies.

* Daka means robbery, and in the active or agent form becomes Dukyt,

They alſo have a peculiar jargon, formed upon ſimilar principles with that of the Bazeegurs. This formation of a ſeparate dialect conveys no very favourable impreſſion of either of theſe ſects, ſince many people may conceive it ſo much reſembles the cant of rogues among ourſelves, invented for the purpoſe of concealing their conduct as much as poſſible from honeſt men.

They inter their dead; and the only ceremony ſeems to be to forget their ſorrows, by getting completely drunk immediately afterwards.

Many of the ſubdiviſions of this claſs of men pay little or no attention to cleanlineſs, or any reſtrictions in diet, eating dead jackals, bullocks, horſes, or any kind of food procurable. Beſides their uſual occupation, the men collect medicinal herbs, catch mungooſes, ſquirrels, and particularly the bird called *daho:* the former, if not ſaleable, anſwer admirably for a feaſt. The birds are dried, and uſed as a medicine. Their women do not attend them during the exhibition of their juggling exploits, but have a peculiar department allotted to themſelves, which conſiſts of the practice of phyſic, cupping, palmiſtry, curing diſorders of the teeth, and marking the ſkin of the *Hindoo* women, an operation termed *Godna:* they uſually ſally out in the morning with a quantity of the herbs and dried birds, and, begging from door to door, offer their ſervices generally to the females only, in the cure of whoſe ailments they pretend to have a peculiar knowledge. Should it ſo happen that they do not return home before the Jackal's cry is heard in the evening, their fidelity is ſuſpected, and

Dukyt, notorious for their depredations as pirates in the Soondurbun branches of the Gunga or Ganges, by the name of Decoits. If we may credit very respectable testimonies of the fact, these Dukyts are frequently guilty of sacrificing human victims to Kalee, under circumstances of horror and atrocity scarcely credible.

and they ſubject themſelves to the diſpleaſure of their huſbands, and are puniſhed accordingly. A fault of that nature committed with any one not of their own caſt, is an unpardonable crime.

THEIR marriage ceremonies are as follow. All parties being agreed, and the day fixed on, they aſſemble before the bride's houſe between nine and ten o'clock at night. The bridegroom, accompanied by all his relations, male and female, places himſelf before the door, near to which are fixed four plantain trees, forming a ſquare large enough to contain the company. He calls out with a loud voice, "Give me my Bride." The brother, or ſome ſuch near relation, guards the door, and prevents his entrance; nay, rudely puſhes him away. The laugh is now general againſt the poor bridegroom, and many are the jokes on all hands played upon him. However, not to be put off ſo, he makes two more attempts, calling out all the while for his bride; which proving ineffectual, he in much ſeeming grief (for the whole appears a farce) retires, and ſits down in the centre of the ſquare, and there in melancholy mood bewails his fate. When the parties conceive they have ſufficiently tried the man's patience, they then intercede in his behalf with the guardian of the door, who bringing forth the bride, delivers her hand into the bridegroom's, ſaying, "Here is your bride; behave kindly to her." She alſo receives an exhortation to conduct herſelf like a good and obedient wife. The bridegroom now taking a little red powder, which is prepared for the occaſion, makes a mark with it on her forehead, calling out, "This woman is my wedded wife." The bride alſo marks the bridegroom's face, repeating at the ſame time, "This man is my huſband." They ſit down together, and the company arrange themſelves in a circular form on each ſide. The little fingers of his left and her right hand being joined, they ſit cloſe together, ſo that their

knees may lap over each other. The merriment of the evening now begins, all parties dancing, ſinging, drinking and ſmoking, except the bride, who for this one day in her life is expected to refrain from the intoxicating draught. After a ſhort ſpace they ariſe; and the bridegroom, accompanied by the female part of the company, conveys the bride to the houſe where the bridegroom and bride's mothers are aſſembled, neither of whom are permitted to appear before him this night: however, this reſtriction damps not the joy of the old ladies: liquor is plentifully ſupplied, and they partake freely of it.

The bridegroom having rejoined the party in the ſquare, every one ſets ſeriouſly to work, and it appears now a fair trial to prove who ſhall moſt expeditiouſly accompliſh the important buſineſs of intoxication. A little after day-light, the cavalcade prepare to ſet off for the bridegroom's houſe. Whatever dowry the parents can give is now delivered; and the little fingers of this happy couple being again joined, as before deſcribed, they lead the way. Before the bridegroom's door (or rather before his parent's, it being to their houſe they are conducted) ſtands an earthen pot filled with water, and in which is placed a ſmall freſh branch of a mangoe tree, intended, as I ſhould conjecture, as an emblem of plenty. The mother then comes forwards with a ſieve, containing a *roopee*, ſome unhuſked rice, paint, and *Doob* graſs.* This ſhe waves round each of their heads three times, and touches their foreheads with it.

* This is probably one of the most common, useful, and beautiful grasses in this or any other country; and, like the cow which feeds upon it, is held in high religious veneration by many tribes of *Hindoos*. A natural velvet carpet, if the expression be admissible here, may at any time be formed of this elegant grass, in the space of two or three weeks, merely by chopping it in pieces, and sprinkling these on prepared ground mixed with earth. In this way the banks

it.* This ceremony being performed, the bridegroom leads the bride into the houſe, where ſhe is received by the old lady with many welcomes, who promiſes, if ſhe but conducts herſelf like a good wife, that ſhe ſhall have all her goods and chattles when ſhe dies. The men now aſſemble in front of the houſe. The women remain within; and a feaſt being prepared, the ſame ſcene of immoderate intoxication ſucceeds. When evening arrives, the bride goes, or is conducted, (if there be a female of the party ſufficiently ſteady to accompany her,) to the hut allotted for her. Such of the company as are able, now depart; whilſt the reſt, among whom the bridegroom may generally be numbered, paſs the night on the plain in beaſtly inſenſibility, leaving the ſolitary bride to her own ſober reflections. From the time their children are five or ſix months old, they are accuſtomed to imbibe ſtrong ſpirits: indeed, it may be ſaid, they draw it in with their mother's milk. They appear to be a moſt inconſiderate race of be-

 ings,

banks of rivers, public roads, fortifications, ditches, garden walks, and marginal borders, are frequently prepared in *India*, upon principles which unite expedition, elegance, and ſtrength, in one verdant ſward, which, to people unacquainted with the rapidity of vegetation in these climes, has almoſt the appearance of enchantment. Every lover of agriculture and rural economy at home, muſt regret that this charming plant has not yet been fairly tried in *Europe*, where it would probably yield both profit and pleaſure to all its admirers. The roots are eſteemed medicinal by the natives, and there can be little doubt of the nutritive quality of the whole plant conſidered as the food of animals. It is ſo well known to the *Hindooſtanees*, and probably ſo often the object of attention, in the rural ſports and excurſions of the people or their children, that the expreſſion *doob ka chhulla*, a ring of *doob*, is frequently introduced in their ſtories, to expreſs that a petitioner did not even receive a *doob* ring from the perſon ſolicited, or what we might render, he did not even ſee the colour of his coin. As rings are exchanged at weddings by the parties, it is poſſible their poverty may ſometimes cauſe them to ſubſtitute, at leaſt *pro tempore*, thoſe formed of the graſs in queſtion.

* This circular motion, ſo common on ſuch occaſions in this country, is termed *warna*, to ſacrifice; and probably, from the convertibility of *m* with *w*, a mere deviation from *marna*, to kill.

ings, never thinking of to-morrow: all their views are concentrated in the enjoyment of the preſent moment, and that enjoyment conſiſting *wholly* in exceſſive intoxication, and the groſſeſt indulgence of the ſenſual appetites.

A REFERENCE, in their diſputes, is never made beyond their own ſect; and if of ſo ſerious a nature that a ſmall *Puncha,et* cannot accommodate the matter, the *Bura Surdar* convenes a general aſſembly, but which aſſembly never enters on buſineſs until a quantity of ſpirits, equal to the importance of the cauſe, has been provided by both plaintiff and defendant. The perſon non-ſuited has ultimately to bear the expence, unleſs, as it frequently occurs, (all parties during the diſcuſſion being indulged in a free participation of the liquor,) that the judges, plaintiff, and defendant, ſhould forget every idea of the caſe before them, but of that which contains the ſpirits. The ſequel may be eaſily conjectured. The *Puncha,et* diſperſes by degrees; and the contending parties, when arouſed from the torpor of intoxication, frequently awake only to regret their own folly.

THESE people, in the upper provinces of Hindooſtan, are known by the appellation of *Kunjura*, whence a particular friend of mine, in ſpeaking on the ſubject, conjectured might be derived our term *Conjurer*. Were not ſo great an authority as Johnſon, with thoſe ſcholars who derive it from *conjuro** in our way, I ſhould almoſt be inclined to agree with him

* The Latin, however, has no ſuch term from that ſource to express the perſon in queſtion; and there was nothing to prevent the modern languages of Europe from adopting this and other vocables from the Gipſies, at the period they were wandering over it in the capacity of *conjurers*, &c. That derivatives are uſed by the moderns, which the ancients had no idea of, may ſafely be granted, without invalidating the conſiſtency or probability of the preſent conjecture. In fact, the ſtudy of etymology, as a rational ſcience, is ſtill too much in its infancy, to warrant the haſty condemnation of particular opinions on the derivation of certain words, as ſome that at preſent will appear whimſical enough, may yet prove hereafter to have been well founded.

him in opinion. Be this as it may, I find a people of this kind deſcribed as living near Conſtantinople, who are termed *Cingarees*, and whoſe language is ſaid to be *Hindooſtanee*, which word, without any force beyond the fair bounds of etymology, may be a mere derivation from *Kunjura*.

THE *Conjurers*, or *Jugglers*, who arrived in Europe about the 13th century, and who introduced the viol of three ſtrings,* appear to have been a race almoſt exactly ſimilar to what the Bazeegurs are at this day; in confirmation of which, the following extract from Doctor Burney's Hiſtory of Muſic may not be thought inapplicable.

Even the word *juggler* may be of Indian extraction; although there exiſt, according to Johnſon, both French and Latin originals againſt it, as well as the word *jug* in our own tongue. *Cups, jugs, mugs*, might all have been uſed at firſt by conjurers in various ways, whence to *juggle*, as a verb, ſtands on nearly the ſame ground with *handle*, and many more. In the Hinduwee dialects, *jugg* is applied to a particular act of worſhip, which the *Brahmuns* alone can perform, and by virtue of which they pretend to acquire ſometimes preternatural powers. In this way they hope for the ſucceſs of their *muntur*, or incantations; and in imitation of them, the Gipſies may have preſerved the name, on their arrival in the European territories, with many other myſterious cuſtoms and lofty pretenſions. *Juggee, juggul, juggula, jugela, juggwala*, are all natural combinations to expreſs the man ſo qualified, which by our anceſtors could be as ſoon converted to *juggler*, as *khanſaman, burga*, and *hooqu*, in modern times, have been to *conſumer, burgher*, and *hooker*; though we have the means of correcting ſuch abſurd corruptions, which did not exiſt when the Gipſies firſt appeared in our quarter of the globe. Even admitting that we can trace much of our language up to the *Latin* and *Greek*, it remains ſtill a doubt whether theſe are the ſtock or branches of the oldeſt oriental tongues.

* The word *gui-tar* probably ſprings from *si-tar*, a ſpecies of viol much uſed now in *Hindoſtan*, and which, though originally, as its name implies, only a three-ſtringed inſtrument, is frequently to be met with here as a four, five, ſix, nay, ſeven-ſtringed viol. With ſix ſtrings it would naturally be termed *chhi-tar, ki-tar*, progreſſively to *gui-tar*, as we now ſpell it, the laſt ſyllable of which clearly points out whence it ought to be derived, as *tar*, in the *Hindooſtanee*, is a well known word for wire, ſtring, &c.

EXTRACT.—"About 1330, the Minſtrels of Paris formed themſelves into a company, and obtained a charter. The police frequently repreſſed their licentiouſneſs, and regulated their conduct. Philip Auguſtus baniſhed them the firſt year of his reign; but they were recalled by his ſucceſſors, and united under the general name of Minſtrelſy, having a *Chief* appointed over them, who was called the *King* of the Minſtrels. Lewis the IXth exempted them from a tariff, or toll, at the entrance at Paris, on condition that they would ſing a ſong, and make their *monkeys* dance to the toll-men, &c. &c.

"THE aſſociated Minſtrels inhabited a particular ſtreet, to which they gave the name it ſtill retains. It was here that the public was provided with muſicians for weddings and parties of pleaſure. But, as a greater number of them attended ſuch occaſions than were ordered, and all expected to be paid the ſame price," "William de Girmont, Provoſt of Paris 1331, prohibited the *Jungleurs*, and *Jungleureſſes*, from going to thoſe who required their performance, in greater numbers than had been ſtipulated, upon a ſevere penalty. In 1395, their libertiniſm and immoralities again incurred the cenſure of government, by which it was ſtrictly enjoined, that they ſhould henceforth, neither in public or private, ſpeak, act, or ſing, any thing that was indecorous, or unfit for modeſt eyes and ears, upon pain of two months impriſonment, and living upon bread and water." But let us hear one of the jugglers relate his own ſtory. After ſpeaking of his power in muſic, he proceeds:

"I from lovers tokens bear,
I can flowry chaplets weave,
Amorous belts can well prepare,
And with courteous ſpeech deceive.
Joint-ſtool feats to ſhew I'm able;
I can make the beetle run

All

All alive upon the table,
When I ſhew delightful fun.
At my ſlight of hand you'll laugh,
At my magic you will ſtare;
I can play at quarter ſtaff,
I can knives ſuſpend in air;
I enchantment ſtrange deviſe,
And with chord and ſling ſurpriſe."

I SHALL now draw a ſhort parallel between the Gipſies of Europe and the people I have deſcribed.

BOTH the Gipſies and the Nuts are generally a wandering race of beings, ſeldom having a fixed habitation. They have each a language peculiar to themſelves. That of the Gipſies is undoubtedly a ſpecies of *Hindooſtanee*, and ſo is that of the Nuts. In Europe it anſwers all the purpoſes of concealment. Here a converſion of its ſyllables becomes neceſſary.

THE Gipſies have their king; the Nuts their *Nardar Boutah:* they are equally formed into companies, and their peculiar employments are exactly ſimilar; viz. dancing, ſinging, muſic, palmiſtry, quackery, dancers of monkeys, bears, and ſnakes. The two latter profeſſions, from local cauſes, are peculiar to the Nuts. They are both conſidered as thieves, at leaſt that diviſion of the Nuts whoſe manners come neareſt the Gipſies. In matters of religion they appear equally indifferent: and as for food, we have ſeen that neither the Gipſies nor *Budeea Nuts* are very choice in that particular; and though I have not obtained any ſatisfactory proof of their eating human fleſh, I do not find it eaſy to diveſt my mind of its ſuſpicions on this head. Indeed, one would think the ſtomach that could receive without nauſea a piece of putrid jackal, could not well retain any qualms in the ſelection of animal food.

Though in the Encyclopedia Britannica, Grellman's theory is thought ſlightly of, the ſimilarity of language

language being deemed but inconclusive evidence, yet in this instance, even in opposition to such authority, I will venture to consider it as forming a basis of the most substantial kind. It is not the accidental coincidence of a few words, but the whole vocabulary he produces differs not so much from the common *Hindoostanee*, as provincial dialects of the same country usually do from each other. Grellman, from a want of knowledge in the *Hindoostanee*, lost many opportunities of producing the proper word in comparison with the Gipsy one.

The story of the *Malabar* students being rejected, upon the supposition that they, being *Bruhmuns*, and only conversant in *Sunscrit*,* could not have understood the common *Hindoostanee* dialect, offers a good specimen of the kind of criticism which Grellman has to fear.

The following list of words, which were taken from the Annual Register of 1784-5, with a few I have now subjoined from Grellman, in some of the instances

* It has not yet been incontestibly proved, that the *Sunscrit* ever was a spoken language in India; and the few *Bruhmuns* who now can speak it at all, seldom, if ever, talk that language in their own domestic concerns; on the contrary, they commonly employ the prevalent local dialect of the place, which will frequently be a species of *Hindoostanee*. There are so very few towns, cities, or even large villages, which were ever conquered, or even much frequented, by the *Moosulmans*, in the whole Peninsula of India, wherein this colloquial language is not more or less understood, that we can scarcely conceive there are many travelling *Bruhmuns* who require a previous knowledge of the *Sunscrit* before they can understand *Hindoostanee*. The objection on the score of the Gypsie and Hindoostanee numbers being so different, if they really be so, might be answered by adverting to the arbitrary introduction of a new series of numerical words into some Indian dialects, where the substance of any particular speech in question will be found to agree, almost in every thing but number, with many other tongues from the same source.

inſtances where he has failed of producing the correſponding *Hindooſtanee* one, will, I hope prove the language of the *Gipſies*, and that of *Hindooſtanee*, to be the ſame, or very intimately connected with each other.*

Gipsy.	*Hindoostanee,*	*English.*
Apra,	Oopur,	Above.
Bebee,	Beebee,	Aunt, a respectful feminine appellation, from Baba, father.
Pownee,	Panee,	Brook, drink, water, tears.
Cauliban,	Kala-burn,	Black, a black colour.
Chericloe,	Chiree,a,	Bird.
Per,	Peroo,	Belly, the lower part of the belly.
Jamoval co panee	Panee,	A Bath, water to bathe.
drowei paneeja,e,	Jul,	Ditto.
Davies, devus,	Dewus,	Day, to day.
Rattie,	Rat,	Dark, night.
Peola,	Peena,	To drink.
Can,	Kan,	Ear.
Dad,	Dada,	Father, Grand-father.
Jag.	Ag,	Fire.

Gipſy.

* Should any real *Hindoostanee* scholars ever investigate this matter on the spot in Europe, their evidence and observations will probably settle the matter effectually, one way or other, for ever.

Gipsy.	*Hindoostanee.*	*English.*
Peroe,	Pyr,	Foot.
Valashte,	Bilisht,	Finger, a span.
Por,	Pŏŏr,	Full.
Mutchee,	Muchee,	Fish.
Bootsee,	Buhotsee (in the feminine,)	Great, a great deal.
Gur,	G,hur,	House.
Shing,	Seeng,	Horn.
Ballow,	Bal,	Hair.
Tattoo,	Tutta,	Heat, hot.
Yacorah,	Yek G,huree,	An hour.
Bocolee,	B,hook,ha,	Hungry.
Shunalee,	Soona,ee,	Hearing.
Gecoa,	Jee, or Jee,oo, jee,ooka,	Life, living.
Liecaw,	Lik,ha,	Letters, any thing written.
Riah,	Ra,e,	Lord.
Rriena,	Ra,enee, Ranee,	Lady.
Dai,	Da,ee,	Mother, a nurse.
Mass,	Mas,	Meat or food, flesh meat.
Tod,	Dood,h,	Milk.
Boot,	Buhot,	Much, numbers.
Nack,	Nak,	Nose.
Nie,	Nuh,	Nail of the finger.
Nevo,	Ny,a, nou,	New.
Bouropanee,	Bura panee,	Ocean, sea, wave; the great water.

Gipsy.	*Hindoostanee.*	*English.*
Rashee,	Rishee,	Priest; a saint or holy man.
Briskinee,	Burk,ha, burushna,	Rain, to rain, from the Sunskrit *vurshunung.*
Doriove,	Durec,a,	River.
Lolo,	Lal,	Red.
Bauro-chairee,	Buree ch,hooree,	Sword, a great knife.
Pan and Pon,	Buhin,	Sister. B is often interchangeable with Pin the *Hindoostanee.*
Roop,	Roopa,	Silver.
Starrie,	Sitara, tara,	Star.
Sep and Sap,	Samp, surp,	Serpent.
Dicken,	Dak,hna,	Sight, to see.
Loon,	Loon, lon,	Salt.
Banaw,	Baloo,	Sand.
Chive.	Jeebb,	Tongue. ch is often interchangeable with *j*, and *v* with *b.*
Rook.	Rook,h,	Tree.
Dennam,	Dundan, dant,	Tooth.
Chalk.	Kaka or Chucha,	Uncle.
Panee,	Panee,	Water.
Jaw,	Ana jana,	To walk, to come, to go.
Bouro Matchee,	Buree Muchee.	Whale, a large fish.
Kalico,	Kul-ko.	Yesterday, with the postposition.

Gypsy.	*Hindoostanee.*	*English.*
Tober,	Tubl,	An Ax.
Tschor,	Chor,	A Thief.
Dori,	Dori,	A band or string.
Rajah,	Rajah,	A Lord or Chief.
Ranee,	Ranee,	Princess.
Raz,	Raj,	Principality.
Banduk,	Bundoog,	A Musket.
Gan Jagga,	Gawn, Juggah,	A Village or Place.
Jammadar,	Jemmadar,	A Commander or Officer.
Wesch,	Whaisha,	Forest or Wild.
Gour,	Gor,	The Grave.
Mul,	Mool,	Wine.
Latcho,	Acho,	Good.
Dur,	Dorr,	Far.
Perdo,	Poordo,	To fill up, to accomplish.
Cha, Chabben,	K,hana, Chabbna,	To eat.
Ischummedele,	Chooma Detee,	She kisses.
Jungustri,	Ungooshturee,	A Ring.
Aro,	Ard,	Meal.
Paka,	Punk,h,	A Wing.
Schut vinegar,	Khutta,	Sour.
Ker,	Ghur,	House.
Sapa,	Saboon.	Soap.
Aduito,	Dotuh,	Double.

Gipsy.

The following are from Grellman's Vocabulary, and consequently often incorrect.

Gipsy.	*Hindoostanee.*	*English.*
Tatip,	Tapna,	To warm.
Surgawa,	Soonghna,	To smell.
Gewawa,	Gana,	To sing.
Mongna,	Mongna,	To solicit.
Pi,	Peena,	To drink.
Metechana,	Pub,channa,	To know.
Medikkaha,	Myn deekat,ha,	I saw.

THERE can be no doubt that many others might be ſelected, were it neceſſary to add more proofs of the identity or intimate connection of the *Gipſy* and *Hindooſtanee* languages here.

XX.

On the BURMHA GAME *of* CHESS, *Compared with the Indian, Chineſe, and Perſian,* GAME *of the ſame Denomination.*

BY THE LATE CAPTAIN HIRAM COX.

Communicated in a Letter from him to J. H. HARINGTON, Esq.

DEAR SIR,

I HAVE now the pleaſure to ſend you a drawing of the *Burmha* cheſs table, with the pieces arranged according to the ordinary mode of playing the game; and ſubjoin an account of the *Burmha* game, with a comparative view of the Indian, Chineſe, and Perſian games; and ſhould it appear to you worthy of notice, I have to requeſt you will do me the favour to lay it before the Society.

IT has been ſaid, that an accurate judgment may be formed of any ſociety, from a view of the amuſements of the people: this is one of thoſe ſweeping aſſertions which indolence too often induces us to admit without ſufficient examination; and, however true in a general ſenſe, is little applicable to the purpoſes of life; for it often, indeed generally, happens, as in Lavater's Syſtem of Phyſiognomy, one feature counteracts the effects of another, ſo as to perplex the whole, and defeat the end of enquiry.

ARE the gay airy Pariſians, heretofore ſo celebrated for poliſh, and ſo converſant in the cant of philanthropy, more humane than our rough countrymen, who

who have been ſtigmatized as ſanguinary, from their delighting in boxing, cock-fighting, and bear-baiting? But inſtances of contradictions of this kind between particular habits and general character in every nation, muſt be too familiar to you, to require illuſtration by further examples; and I am ſure you will agree with me, that it is the wiſeſt and ſafeſt courſe, to avoid forming general concluſions from partial views.

A MEMBER does not form a whole; and who has the means of examining and comparing all the parts of ſo ſtupendous a ſyſtem, as forms the hiſtory and character of man, even in the meaneſt of the ſubdiviſions of ſociety? We therefore muſt not conclude that the *Burmhas* are a ſcientific or intelligent people, becauſe they play cheſs; nor that they are brutally ſavage, becauſe they ſometimes eat the fleſh of their enemies.

CHESS, by univerſal conſent, holds the firſt rank among our ſedentary amuſements, and its hiſtory has employed the pens of many eminent men. Among the number, Sir William Jones has obliged the world with an eſſay, replete, as uſual, with erudition and information. But while I avow the warmeſt admiration of his talents, and ſubſcribe, with all due deference, to his authority, I muſt be allowed to acknowledge a difference of ſentiment.

SIR William ſays, "The beautiful ſimplicity, and extreme perfection, of the game, as it is commonly played in Europe and Aſia, convinces me, that it was invented by one effort of ſome great genius; not completed by gradual improvements, but formed, to uſe the phraſe of Italian critics, by the firſt intention." But it appears to me that all he afterwards adduces on the ſubject, is ſo far from corroborating, that it is in direct contradiction of this opinion; and I truſt my further combating it will neither be deem-

ed impertinent nor invidious. The errors of a great mind are, of all others, the moſt material to be guarded againſt; and Sir William himſelf, had he lived to reconſider the ſubject, I am ſure, would have been the firſt to expunge a paſſage of ſo unqualified conſtruction. Perfection has been denied us, undoubtedly, for wiſe purpoſes; and progreſſion is neceſſary to the happineſs of our exiſtence. No human invention is ſo perfect but it may be improved: and no one is, or has been, ſo great, but another may be greater.

I HAVE elſewhere had occaſion to obſerve, that, generally ſpeaking, nature is ſlow, ſilent and uniform in all her operations; and I am induced to think, that what is true of the material world, equally holds as to the intellectual. In this opinion I am ſupported by the teſtimony of Sir Iſaac Newton, who, with equal modeſty and truth, replied to one of his admiring friends, that, if he ſurpaſſed others in his attainments, he owed it entirely to a patient habit of thinking. All great efforts are violations of the order of nature, and, as ſuch, are rather to be deprecated than admired. In common language, they are called convulſions, and I confeſs myſelf oppoſed to convulſions of every kind.

SIR William Jones's evidence goes to confirm the opinion, that we are indebted to the *Hindoos* for the game of cheſs; but the deſcription of the game which he has given from the *Bhawiſhya Puran*, has nothing of that beautiful ſimplicity which called forth his admiration. Indeed, he admits, that the Indian game, deſcribed by him, is more complex; and he conſiders it more modern than the ſimple game of the Perſians, of which he could not find any account in the writings of the *Brahmans*.

HE informs us, that the *Sanſcrit* name is *Chaturanga*; and the root from which the name of the game

game is derived in modern languages. It literally means the four members of an army, elephants, horſes, chariots, and foot ſoldiers, the ſame as exhibited at this day; but the game deſcribed by him, is more generally known by the name of *Chatúráji*, or the *four kings*, ſince he obſerves, "it is played by four perſons repreſenting as many princes, two allied armies combating on each ſide." The board is quadrilateral, with ſixty-four checks, as ours; but what forms one army with us, is divided into two, each having its king, elephant, horſe, and boat, with four foot ſoldiers in front, placed at the left-hand angle of each face of the board. The power of the king is the ſame as in the modern game; the elephant has the ſame powers as the Engliſh queen, moving at will in all directions; the horſe the ſame as the modern horſe, or knight; the boat, as the modern biſhop, with the limitation of moving only two checks at once; the peon the ſame as the modern *pawn*.

THIS game is mentioned in the oldeſt law books, and is ſaid to have been invented by the wife of Ravan, king of *Lanca*, (i. e. *Ceylon*,) in order to amuſe him with an image of war, (field war, I ſuppoſe, is meant,) while his metropolis was cloſely beſieged by Rama, in the ſecond age of the world. Rama,* according to Sir William Jones's Chronology of the *Hindoos*, appeared on earth at leaſt three thouſand eight hundred years ago; and this event happened

* The high degree of polish which prevailed at the court of Ravan at this early period, is well worthy notice. In a copy from an ancient *Hindoo* painting which I possess, his capital appears to be regularly fortified in the antique style, with projecting round towers and battlements, and he is said to have defended it with singular ability; hence he and his people were called magicians and giants; for, to the invading Rama, and his hordes of Barbarian mountaineers, called, in derision, *satyrs* or *monkeys*, his science must have appeared supernatural. In fact, Ravan appears to have been the Archimedes of *Lanca*.

in an early part of his career; yet, notwithſtanding theſe proofs of antiquity and originality, Sir William Jones was of opinion, that this rudimental and complex game, is a more recent invention than the refined game of the Perſians and Europeans; which he alſo ſtates to have been certainly invented in India, and appears, therefore, to have conſidered the original. But to admit this, would, I conceive, be inverting the uſual order of things.

Two other diſtinctions are remarkable of the *Hindoo* game; the introduction of a ſhip, or boat, amongſt troops, &c. embattled on a plain; and the uſe of dice, which determine the moves, and, as Sir William juſtly obſerves, exclude it from the rank which has been aſſigned to cheſs among the ſciences.

In reſpect to the firſt of theſe diſtinctions, I cannot help ſuſpecting a miſtake in tranſlating the paſſage, which I muſt leave to abler critics to decide. In explaining the meaning of *Chatur-anga*, Sir William ſays, "That is the four angas, or members, of an army, which are ſaid, in the *Amaraçoſha*, to be *Haſty áſwa rat'ha pádátam*, or elephants, horſes, chariots, and foot ſoldiers." And the ſame names are uſed in India at this day.*

Sir William notices the Chineſe game as having a river deſcribed on the board, which the Indian board has not; and ſeems to infer, that a ſhip, or boat, might be introduced in the Chineſe game with propriety. Hence a query might ariſe, whether the Indian board, as now uſed, is the ancient one appropriate to the game, in which a boat is ſaid to be introduced inſtead of a chariot; but in the Chineſe game, of which I have an account before me, although what is erroneouſly termed a river, is delineated on the board, yet there is no ſhip or boat among the pieces. Inſtead

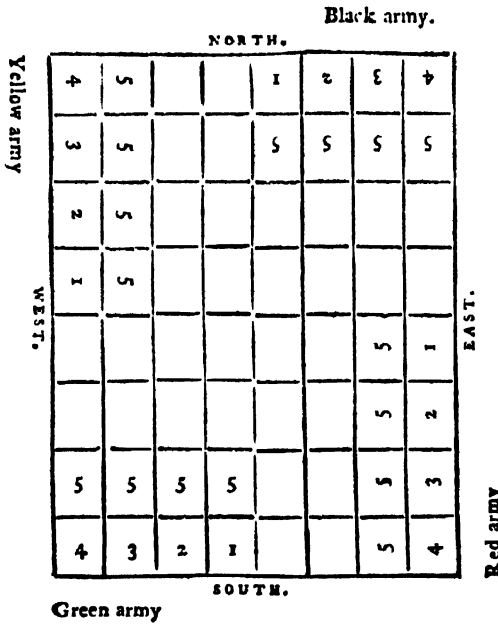
* See note at the end of this paper.

Inſtead of a boat, they have a chariot. How are we to reconcile theſe contradictions? I fear, in the preſent ſtate of our information, they are inexplicable. At all events, I ſhall attempt only as diſtinct an account as is in my power, of the four principal games and modes of playing cheſs in Aſia, viz. firſt, the one from the *Purans*, cited by Sir William Jones as above; ſecond, the Chineſe, deſcribed by Mr. Irwin; third, the *Burmha*; and, laſtly, the Perſian or preſent *Hindooſtanee*; comparing them with each other and the Engliſh game; and muſt leave it to ſome more fortunate enquirer to determine which is the original.

I HAVE given precedence to the game ſaid to be invented at *Lanca*, as it appears to be the moſt ancient, according to the authorities adduced by Sir William Jones; and as the Perſians admit that they received the game from India. I am aware that the Honourable Mr. Daines Barrington, in a paper publiſhed in the Archæologia at London, gives it as his opinion, that the Chineſe game is the moſt ancient; and has taken great pains to diſprove the Grecian claim to the invention; (vide 9th volume of the Archæologia.) But, according to the Chineſe manuſcript accompanying Mr. Irwin's account in the Tranſactions of the Royal Iriſh Academy, the Chineſe invalidate their claim of originality, by fixing the date of the game they *aſſume* the honour of inventing, 174 years before the Chriſtian era.

Ancient Hindoo Game of Chefs.

TABLE.



REFERENCES.

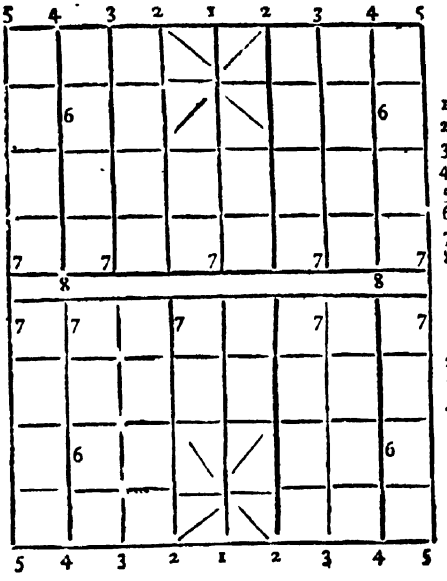
1 The King or Raja.
2 The Elephant or Hatti.
3 The Horſe or Aſwa.
4 The Boat or Nauca.
or The Chariot or Ratha.
5 The Pawns or Padata.

In the *Hindoo* game, I have already noticed, that the principal diſtinction from the Engliſh, conſiſts in having four diſtinct armies and kings; each army compoſed of half the number of pieces and pawns uſed in one of ours: ſecondly, the elephant holds the ſtation and power of our queen: thirdly, there is a boat inſtead of our caſtle, but with the powers of a biſhop limited to a move of two checks at once: fourthly, the pawn, or peon, has not an optional rank when advanced to the laſt line of the adverſary's checks, merely aſſuming the rank of the piece whoſe place he poſſeſſes, (excepting the boat:) fifthly, the uſe of dice to determine the moves, as follows: When a cinque is thrown, the king, or pawn, muſt be moved; a quatre, the elephant; a trois, the horſe; and a deux, the boat. Other variations are, that the king, elephant, and horſe, may ſlay, but cannot be ſlain: neither does it appear that the king can be

be removed to a place of more ſecurity, by any operation ſimilar to the modern more of caſtling. Indeed, the mode of playing this game is very obſcurely deſcribed: all that is known of it, has already been publiſhed by Sir William Jones in the Tranſactions of the Society, to which I muſt refer thoſe who require further information.

Account of the Chineſe Game of Chefs.

TABLE.



References according to my Account.

1 General, or Choohong.
2 Counſellor, or Soo.
3 Elephant, or Tchong.
4 Horſe, or Mai.
5 Caſtles, Chariots, or Tche.
6 Artillery, or Paoo.
7 Foot Soldiers, or Ping.
88 Trench, or Hoa ki.

References according to Mr. Irwin.

1 1 The King, or Chong.
2 2 Princes, or Sou.
3 3 Mandarins, or Tchong.
4 4 Horſes, or Mai.
5 5 Caſtles, Chariots, or Tche.
6 6 Rocket boys, or Pao.
7 7 7 7 7 Pawns, or Ping.
8 8 River.

Mr. Irwin's account I ſhall give in his own words, as follows: "The very next day my *Mandarin* brought me the board and equipage; and I found that the *Brahmins* were neither miſtaken touching the board, which has a river in the middle to divide the contending parties, nor in the powers of the King, who is entrenched in a fort, and moves only in that ſpace in every direction: but, what I did not hear before, nor do I believe is known out of this country, *(China,)* there are two pieces whoſe move-

ments are diſtinct from any in the Indian or European game. The *Mandarin*, which anſwers to our Biſhop in his ſtation and ſide-long courſe, cannot, through age, croſs the river; and a Rocket-boy, ſtill uſed in the Indian armies, who is ſtationed between the lines of each party, acts literally with the motion of the Rocket, by vaulting over a man, and taking his adverſary at the other end of the board. Except that the King has his two Sons to ſupport him, inſtead of a Queen, the game, in other reſpects, is like ours, as will appear in the plan of the board and pieces I have the honour to encloſe, together with directions to place the men, and play the game."

THE preceding diagram is the Chineſe table, and differs from ours, by having a chaſm in the middle, called, by ſome, a river, and the croſſed ſections or forts in which move the *Cheng* and *Sou*. The board, or game, according to Mr. Irwin, is called *Chong-ki*, or royal game.

THE explanation of the poſition, powers, and moves of the pieces, he gives as follows.

"As there are nine pieces inſtead of eight, to occupy the rear rank, they ſtand on the lines between, and not within, the ſquares; the game is conſequently played on the lines.

"THE King, or *Chong*, ſtands on the middle line of this row; his moves reſemble thoſe of our King, but are confined to the fortreſs marked out for him.

"THE two Princes, or *Sou*, ſtand on each ſide of him, and have equal powers and limits.

"THE *Mandarins*, or *Tchong*, anſwer to our Biſhops, and have the ſame moves, except that they cannot croſs the water, or white ſpace in the middle of the board, to annoy the enemy, but ſtand on the defenſive.

"THE Knights, or rather horſes, called *Mái*, ſtand and move like ours in every reſpect.

"THE War Chariots, or *Tche*, reſemble our rocks or caſtles.

"THE

"THE Rocket-boys, or *Pao*, are pieces whoſe motions and powers were unknown to us. They act with the direction of a rocket, and can take none of their adverſary's men that have not a piece or pawn intervening. To defend your men from this attack, it is neceſſary to open the line between either, to take off the check on the King, or to ſave a man from being captured by the *Pao*. Their operations is otherwiſe like that of the rook, their ſtations are marked between the pieces and pawns.

"THE five *Pawns*, or *Ping*, make up the number of men equal to that of our board, (i. e. ſixteen). Inſtead of taking ſideways, like ours, they have the rook's motion, except that it is limited to one ſtep, and is not retrograde. Another important point in which the Ping differs from ours, is, that they continue in *ſtatu quo* after reaching their adverſary's head quarters. It will appear, however, that the Chineſe pieces far exceed the proportion of ours, which occaſions the whole force of the conteſt to fall on them, and thereby precludes the beauty and variety of our game, when reduced to a ſtruggle between the pawns, who are capable of the higheſt promotion, and often change the fortune of the day. The poſts of the Ping are marked in front."

So far Mr. Irwin. His account being, according to my apprehenſion, indiſtinct and incomplete, and to my knowledge, in ſome reſpects, erroneous, I have been induced to make further inquiries on the ſubject, the reſult of which, I hope, will ſupply his deficiencies, or, at leaſt, give us a more accurate idea of the Chineſe game.

THE game is called by the Chineſe, *Choke-choohong-ki*; literally, The play of the ſcience of war.

THE piece 1, which we call the King, is named *Choohong*, which may be rendered the ſcientific in war, or generaliſſimo; he moves one pace at a time in any direction, the ſame as our King, but within the limits of his fort.

THE two pieces of next rank, No. 2. 2. are called *Sou* by the Chineſe, which literally means bearded old men, or men of great experience in war. Theſe are ſuppoſed to act as counſellors to the *Choohong*, and have preciſely the ſame moves and powers as the *Chekoy* in the *Burmha*, or *Vizier* in the Perſian game, except that they are confined to the limits of the fort with the *Choohong*.

THE two pieces, No. 3. 3. erroneouſly named *Mandarins* by Mr. Irwin, are called *Tchong* by the Chineſe, which means an elephant; and they have preciſely the ſame moves and powers as the elephant in the Perſian and modern Hindooſtanee game: That is, they move diagonally in advance or retrograde, always two ſteps at a move: but the Chineſe *Tchong* has not the power of jumping over the head of an intermediate piece, as the Perſian elephant does; neither can it advance beyond the limits of its own ſection, for a reaſon I ſhall aſſign below.

THE two pieces, No. 4. 4. are called *Mái* by the Chineſe, meaning horſe, or cavalry; they have preciſely the ſame moves and powers as in the Engliſh and Perſian games, and can advance into the enemy's ſection.

THE two pieces, No. 5. 5. are called *Tche* by the Chineſe, meaning war chariots, and have the ſame powers and moves as the rooks or caſtles in the European game, advancing alſo into the enemy's ſection.

THE two pieces, No. 6. 6. are called *Paoo* by the Chineſe, meaning artillery, or rocket-men. The *Paoo* can move the whole range of both ſections direct, tranſverſe, or retrograde, like the Engliſh caſtle; and if any of the adverſary's pieces or pawns intervene in the direct line, he takes the one immediately in the rear of it.

THE pawns, No. 7. 7. 7. 7. 7. are called *Ping* by the Chineſe, meaning foot ſoldiers; they move one ſquare or ſtep at a time, direct in advance, and take their

their antagoniſt tranſverſely to the right or left, (not diagonally, as ours do;) nor have they the advantage of obtaining an advance rank, as in the Engliſh game.

The blank ſpace in the Table 8. 8. is called *Hoa ki* by the Chineſe, which literally means a trench, and is underſtood to have been made for defence againſt an invading army. The horſes, chariots, and foot ſoldiers, are ſuppoſed to croſs it by means of light bridges of planks; but theſe not being adequate to bear the bulk of the elephants, they are reciprocally obliged to remain within the limits of their reſpective ſections.

In other reſpects, the game is like the Engliſh one, and ends with deſtroying the forces on either ſide, or blocking up the *Choohong*. The board is not chequered black and white, but merely ſubdivided, as in the diagram: the pieces are round counters of wood or ivory, with the diſtinguiſhing names wrote on them, half dyed red, and half black.

Account of the Burmha Game of Cheſs.

TABLE.

3							3
	1	4	5	5			
	4	2	6	6	6	6	6
6	6	6					
					6	6	6
6	6	6	6	6	2	4	
			5	5	4	1	
3							3

REFERENCES.

1. Meng, . . The King.
2. Chekoy, . . Lieut. Gen.
3. 3. Rutha, . War Chariots.
4. 4. Chein, . Elephants.
5. 5. Mhee, . Cavalry.
6. 6. 6. 6. 6. 6. 6. 6. Yein Foot ſoldiers.

The

THE *Burmha* name for the game of chefs, is *Chitha-reen*, a term applied by them either to a generaliſſimo, or warfare: an etymologiſt, perhaps, might trace it as a corruption of the *Sanſcrit Cha-tur-anga.*

THE annexed drawing and diagram, will beſt explain the form of the pieces, &c. and ordinary array of the battalia.

No. 1. *Ming*, or the king, has the ſame moves and powers as in the Engliſh game, except that he cannot caſtle; neither do they admit of what we call ſtale-mate.

No. 2. *Chekoy*, or ſub-general; he moves diagonally either way, in advance or retrograde, but limited to one check or ſtep at a move.

No. 3. 3. *Rut'ha*, war chariot; they have exactly the ſame moves and powers as the Engliſh caſtle or rook.

No. 4. 4. *Chein*, elephants; they have five diſtinct moves; direct 1. diagonal in advance 2. diagonal retrograde 2. but limited to one check or ſtep at a move: they ſlay diagonally only: they move direct in advance, being only intended to alter the line of their operations, ſo that they may occaſionally have the powers of our king's or queen's biſhop.

No. 5. 5. *Mhee*, cavalry; they have exactly the ſame moves and powers as in the Engliſh game.

No. 6. 6. 6. 6. 6. 6. 6. 6. *Yein*, or foot ſoldiers; they have the ſame moves and powers as in the Engliſh game, except that they are limited to one check or ſtep at a move, and that the right-handed pieces only are ſuſceptible of promotion to the rank of chekoy, (in the event of his being taken.) It is not neceſſary for this promotion, that they ſhould have advanced to the laſt row of the adverſary's checks, but to that check which is in a diagonal line with the left-hand check in the laſt row of the adverſary's ſection; conſequently the right-hand pawn, or yein, according to the diagram, will have to advance four ſteps to obtain the rank of chekoy; the 2d yein three ſteps;

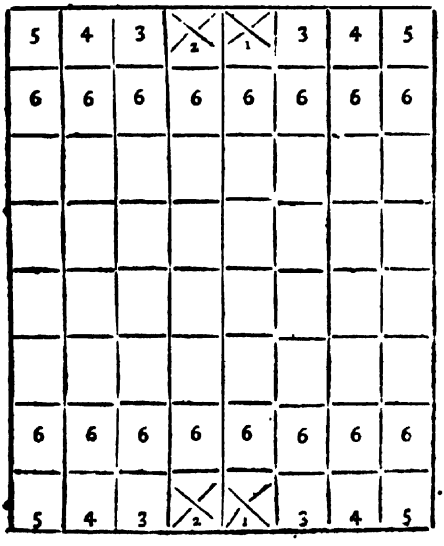
ſteps; the 3d yein, 2 ſteps; the 4th yein, 2 ſteps; and the 5th yein, 1 ſtep.

ALTHOUGH the array of the battalia is generally as in the diagram, yet the *Burmhas* admit of great variations, each party being allowed to arrange their *pieces* ad libitum; that is to ſay, they may ſtrengthen either wing, or expoſe the king, according as they eſtimate each others abilities, or as caprice or judgment may influence them. In ſome reſpects, this is tantamount to our giving a piece to an inferior player; but the variation is only to be underſtood of the pieces, and not of the pawns.

THIS liberty, added to the names and powers of the pieces, gives the *Burmha* game more the appearance of a real battle than any other game I know of. The powers of the Chein are well calculated for the defence of each other, and the King, where moſt vulnerable; and the *Rut'ha*, or war chariots, are certainly more analogous to an active ſtate of warfare than rooks or caſtles.

Perſian and modern Hindooſtanee Game of Cheſs.

TABLE.



REFERENCES.

1 Sha, or Padſha, The King.
2 Vizier, or Fuz, General.
3 3 Fil, or Huſt, Elephant.
4 4 Aſp, or Ghora, Cavalry or Horſe.
5 5 Rookh, or Ruth, War Chariot.
6 6 6 6 6 6 6 6, Piadah, or footmen.

THE

THE Perſian game and table are both called *Shatrang*, or, more commonly, *Shutrunj*, the form of the table and arrangement of the pieces as in the diagram.

No. 1. *Sha*, or *Padſha*. The king has the ſame moves and powers as in the Engliſh game, but cannot caſtle; nor is ſtale-mate admitted.

No. 2. *Firz*, or, more commonly, *Vizier*, the general. It is the firſt piece moved on opening the game, advancing one ſtep direct in front, his piadah moving one ſtep at the ſame time; this is ſaid to be done by command of the king, that he may review and regulate the motions of the army: afterwards he can only move diagonally, in advance or retrograde, one check or ſtep at a move, the ſame as the *Burmha* chekoy.

No. 3. 3. *Fil* in Perſic, *Huſt* in Hindooſtanee, elephants. They move diagonally in advance or retrograde, always two ſteps at a move, and have, what Mr. Irwin calls, the motion of a rocket-boy hopping over the head of any piece in their way, except the king, and taking any piece which ſtands on the ſecond check from them in their range.

No. 4. 4. *Aſp*, Perſian, or *Ghora*, Hindooſtanee, horſe, or cavalry; they have the ſame moves and powers as the Engliſh knight.

No. 5. 5. *Rookh*, Perſian, or *Rut'h*, Hindooſtanee, war chariots; they have exactly the ſame moves and powers as the Engliſh rook or caſtle.

No. 6. 6. 6. 6. 6. 6. 6. 6. *Piadahs*, or peons, footmen; they have the ſame moves and powers as the Engliſh pawn, except that they advance only one ſtep at a time on opening the game, and that when any of them arrive at the laſt line of checks on their adverſary's ſection, ſhould their own general have been taken, they are then called *firz*, and diſtinguiſhed by a pawn of the adverſary being placed on the ſame ſquare with them.

WHEN the king is checked by another piece, they ſay

ſay *ſhah*, *ſhah*, or *kiſt*, (the latter an Arabic word;) and when check-mated, they ſay *ſhah-mat*, which means the king is conquered, or driven to the laſt diſtreſs; or ſometimes *boord*, or *burd*, the prize is gained or carried; though this expreſſion is more generally uſed when all the pieces are taken except the king, and the game is conſequently won.

I SHALL now make ſome obſervations on the foregoing games, and compare them with each other.

As far as record is to be admitted in evidence, the firſt, or *Hindoo* game, above deſcribed, is the moſt ancient; and, to my apprehenſion, it has great internal marks of antiquity, namely, the imperfections incident to rudimental ſcience.

A VIEW of the table, &c. will be ſufficient to convince any one who has the leaſt knowledge of tactics, or the ſcience of cheſs, of the imperfections of the *Hindoo* game.

THE weakeſt flank of each army is oppoſed to its antagoniſt's fort; and the piece in each army, which would be of moſt uſe on the flanks, is placed in a ſituation where its operations are cramped; and although it appears that two armies are allied againſt the other two, yet the inconvenience of their battalia in a great meaſure remains: beſides, it alſo appears that each ſeparate army has to guard againſt the treachery of its ally, as well as againſt the common enemy; for it is recommended, and allowed, to either of the kings, to ſeize on the throne of his ally, that he may obtain complete command of both armies, and proſecute conqueſt for himſelf alone. But if the battalia were as perfect as in the European game, the circumſtance of uſing dice to determine the moves, is fatal to the claim of pre-eminence, or of ſcience, which attaches to the European game, and places the ancient *Hindoo* game on a level with back-gammon, in which we often ſee the moſt conſummate abilities defeated by chance.

EXCLUSIVE

EXCLUSIVE of the definition of the game in the *Amaracoſha*, namely, that the four *angas*, or members, are elephants, horſes, chariots, and foot ſoldiers, there are contradictions in the rules given by Gotoma, and others, tranſlated by Rad-ha-cant, which are irreconcileable, unleſs we ſuppoſe they treat of different games. The firſt ſays, that "The king, the elephant, and the horſe, may ſlay the foe, but cannot expoſe themſelves to be ſlain." Hence we infer that the ſhip and foot ſoldier alone are vulnerable. In another place, the commentator ſays, "If a pawn can march to any ſquare on the oppoſite extremity of the board, except that of the king or ſhip, he aſſumes whatever power belonged to that ſquare, which promotion is called *ſhat-pada*, or ſix ſtrides." This contradicts the former rule. And again, "but this privilege of *ſhat-pada* was not allowable in the opinion of Gotoma, when a player had three pawns on the cheſs-board; but when only one pawn, and one ſhip, remained, the pawn might even advance to the ſquare of a king or ſhip, and aſſume the power of either." From the whole we may gather, that in this game there is much abſtruſeneſs with little ſcience, which affords ſtrong preſumption of its being rudimental.

I HAVE placed the Chineſe game the ſecond in the ſeries, becauſe there is a record of its relative antiquity; but not from conviction, for the next improvement of the ancient *Hindoo* game appears to me to be that which at preſent obtains amongſt the *Burmhàs*, who are *Hindoos* of the *Pali* tribe, and derive all their literature and ſcience from the common ſource. * In the *Burmha* game, the firſt dawn of

* The chess men I had made at *Amarapoorah*, the *Burmha* capital, were the workmanship of some *Cossays*, natives of the kingdom of *Munipore*, who, as well as the *Burmhas*, are of the sect of Budda, and form the intermediate link between them and the *Bengallies*.

of perfection appears, while the ancient *Hindoo* names, according to the *Amaracoſha*, are retained, the two armies are conſolidated, and commanded by a general immediately under the eye of the king, the order of the battalia improved, and chance rejected.

THE Perſian game is but a ſlight variation in principle from the *Burmha*: the order of battle is reſtrained to one mode, and the foot ſoldiers, an principals, each drawn up at the extreme face of the board, or field of battle, in rank entire, according to the improved ſyſtem of modern warfare. Other alterations appear to me adventitious, or the effect of caprice rather than judgment.

THE modern European game appears an improvement on the Perſian, and only requires that the original names ſhould be reſtored to the pieces, to give it full claim to pre-eminence.

I AM at a loſs where to place the Chineſe game, but it claims to precedence are of little importance.

THE account of its invention, for which we are indebted to Mr. Eyles Irwin, is as follows.

"TRANSLATION of an extract from the Concum, or Chineſe Annals, reſpecting the invention of the game of Cheſs, delivered to me by *Tonqua*, a ſoldier *mandarin* of the province of *Tokien*."

"THREE hundred and ſeventy years after the time of Confucius, or 1965 years ago, (174 years before Chriſt,) Hung Cochee, king of *Kiangnan*, ſent an expedition into the *Shenſi* country, under the command of a *mandarin* called Hemſing, to conquer it. After one ſucceſsful campaign, the ſoldiers were put into winter quarters, where finding the weather much colder than what they had been accuſtomed to,* and being alſo deprived of their wives and families,

* *Shensi* is the north-west province of China, and mountainous.

the army in general became impatient of their ſituation, and clamorous to return home. Hemſing, upon this, revolved in his mind the bad conſequences of complying with their wiſhes; and the neceſſity of ſoothing his troops, and reconciling them to their poſition, appeared urgent, in order to finiſh his operations the enſuing year. He was a man of genius, as well as a good ſoldier, and having contemplated ſome time on the ſubject, he invented the game of cheſs, as well for an amuſement to his men in their vacant hours, as to inflame their military ardour, the game being wholly founded on the principles of war. The ſtratagem ſucceeded to his wiſh; the ſoldiery were delighted with the game, and forgot, in their daily conteſts for victory, the inconvenience of their poſt. In the ſpring, the general took the field again, and in a few months added the rich country of *Shenſi* to the kingdom of *Kiangnan*, by the defeat and capture of Choupayen, a famous warrior among the Chineſe. On this conqueſt, Hung Cochee aſſumed the title of Emperor, and Choupayen put an end to his own life in deſpair."

In the courſe of my reading, I have met with a ſimilar tale among the Perſians; but ſuch tales are eaſily fabricated, and, from the compliance of national vanity, as eaſily credited.

That Hemſing introduced this game, with modifications ſuited to the genius and manners of the Chineſe, for the purpoſes aſcribed above, I can readily believe; but the introduction of artillery, or rocket-boys, the general perfection of the game, ſimilitude to the *Hindoo game*, and date of the ſuppoſed invention, are ſtrong evidences againſt its originality.

I am aware that there are many other games of cheſs played in Aſia; but I conſider them merely as anomalies, unimportant, or unworthy of note; and the

the four I have adduced are the principal, to which all the others may be referred.

I SHALL conclude this long and irregular diſſertation, with noticing the various etymologies of the terms, pieces, &c. &c.

THE Honourable Mr. Daines Barrington has taken conſiderable pains on this ſubject in the eſſay above noticed; and the reaſon he aſſigns for the uncouth form of the pieces, as made in Europe, is very juſt, viz. that we received the game from the Arabs, who, as *Mahommedans*, being prohibited the uſe of paintings, or engraved images, merely gave to their cheſs pieces ſuch diſtinct forms as enabled them to readily recognize them in play; and ſuch arbitrary variation being once introduced, others naturally followed, according to the caprice or taſte of each new innovator.

BUT he differs from Doctor Hyde, and Sir William Jones, in reſpect to our Exchequer being named from the cheſs-table, proving that the term was not directly ſo derived; but that is not proving it was not derived indirectly; for, although the game of cheſs might not have been known to the nations of modern Europe ſo early as the Norman Conqueſt, yet it appears from the check or reckoning board found at *Pompeii*, and from the Latin name *Scaccario*, that the uſe of the table was very early known in Europe; and therefore Sir William Jones may ſtill be right in deriving Exchequer from *Chaturunga*. One remarkable coincidence in the Aſiatic tables may be noticed; they are all ſubdivided into ſixty-four ſquares, but not checkered.

THE piece we call the King, is alſo ſo ſtyled in all the games that I know, except the Chineſe, who call it the *Choohong*, or ſcientific in war.

THE piece we call the Queen, the Honourable Mr.

Barrington derives from the Perſian *pherz*, or general; and expoſes the abſurdity of calling this piece a queen, by aſking how we are to metamorphoſe a foot ſoldier, or pawn, into a queen, as admitted in the Engliſh game, &c. Sir William Jones more correctly writes it *ferz*, and adds, "Hence the French have derived vierge, &c." If ſo, the blunder ariſes from French gallantry, Vierge, in French, is *virgo*, and conſorted with the king, they, by a very natural tranſition, made their virgin a queen. But whence the Perſian title of *ferz*? Mr. Richardſon merely informs us, that *ferz*, *ferzeen*, *ferzan*, and *ferzee*, mean the queen at cheſs. The common term for this piece in the Perſian language, is *vizeer*, or *vuzeer*, a miniſter; but, in their emphatic way of writing and ſpeaking, they have, in this caſe, made a noun ſubſtantive of a diſtinctive adjective, to denote the eminence of the piece, as I ſhall have further occaſion to notice. *Ferz*, or *ferzan*, therefore, neither means queen, nor general, in a literal ſenſe, but eminent, diſtinguiſhed, &c. *Ferzee* further means ſcience, learning, wiſdom, &c.

The piece we call a Caſtle, or Rook, the Honourable Mr. Barrington ſays, is derived from the Italian *il rocco*; but what is *il rocco* (the caſtle) derived from? Sir William Jones ſays, "It were in vain to ſeek an etymology of the word *rookh* in the modern Perſian language, for in all the paſſages extracted from *Ferdauſi* and *Jami*, where *Rookh* is conceived to mean a hero, or a fabulous bird, it ſignifies, I believe, no more than a cheek or face." My enquiries teach me that, in this inſtance alſo, a name has been formed from a quality; and that, in modern Perſian, *rookh* means facing or bearing in a direct line; and applied to the *rookh* at cheſs, and its moves, is very appropriate: at the ſame time I have no doubt that

that the Perſian word was originally derived with the game from the Hindoos, who call the piece *rot'h*, and *rut'ha*, and denominate the ſhip, or boat, which is ſubſtituted for the caſtle, either *naucá*, or *rôca*. The corruption is as eaſy as the French *vierge* from *pherz* or *ferz*; and the only difference is, that Perſian pride has endeavoured to legitimiſe the blunder, by aſſigning a reaſon for it.

THE pieces we call Biſhops, the Hon. Mr. Daines Barrington ſays, are called by the French *fou*, or fools, and ſuppoſes the epithet to have been beſtowed on them by ſome wag, becauſe kings and queens were anciently attended by fools.

I AM ready to admit, that war is but too often the offſpring of vice and folly, and that it is no great proof of wiſdom in biſhops, to forſake their habits of peace for war, but think it is refining a little too much, to ſtigmatiſe them in particular as fools on that account. Sir William Jones, in my opinion, adduces a more legitimate derivation, ſuppoſing the *fol*, or *fou*, of the French (for it is pronounced both ways occaſionally) to be derived from the Perſian *fil*, or *feel*, an elephant. In Italian, theſe pieces are ſtill denominated *il alfino*, or the elephant, and ſo they were in England at the beginning of the ſeventeenth century. Perhaps the French *fou* may have been derived from the Chineſe *fou*, the grave councillors who attend on the *choohong*, or general, and who have the ſame diagonal moves as the biſhops; and their *mandarin* caps may have been changed with their names for mitres, as we now ſee them engraved.

THE pieces we call Knights, or Horſes, have, in general, the ſame appellation in other languages.

THE Pawns, it is eaſy to perceive, are derived from *paon*, (a foot,) *Hindooſtanee*; *piadah*, Perſian; and *padati*, Sanſcrit.

THE learned Doctor Hyde ſays, "That the word Cheſs is derived from the Perſian word *ſhah*, or

king, which word is often uſed in playing, to caution the king againſt danger. Hence Europeans, and others, have denominated the game *Shachiludium*, and *Shailudium*; and the Engliſh, *Cheſs*."

THE term Mate, uſed at the termination of the game, is from the Perſian *ſhah-mat*; the king is conquered, or driven to the laſt diſtreſs.

THE Perſians alſo have a term peculiar to themſelves, to denote the advancement of a *pawn*, or *piada*. When it arrives at the laſt line of checks in the adverſary's diviſion, they ſay it is *ferzeen*, or diſtinguiſhed; and in caſe the *vizeer*, or *ferz*, has been loſt, it aſſumes its rank, and is diſtinguiſhed by one of the adverſary's pawns being placed on the ſame ſquare with it.

WHEN I ſat down to write this letter, I had no idea of extending it to ſo great a length; nor had I, as you will eaſily perceive, formed any regular plan of diſcuſſion. I therefore fear it will not only be found tedious, but perplexed. Yet, however imperfect or unimportant in itſelf, I am induced to hope it will be received with indulgence, as tending to excite the inquiries of abler critics on a ſubject equally intereſting and curious, and to produce that colliſion of mind whence truth is elicited.

I have the honour to remain,
Dear Sir,
Your obliged and faithful Servant,
HIRAM COX.

Waujea Province of Chittagong, May 28th, 1799.

P. S. I HAVE annexed a comparative Table of the names and terms uſed at the game of Cheſs in four principal Aſiatic, and four principal European languages.

H. COX.

COMPARATIVE TABLE of Terms uſed at the Game of Cheſs, in Four principal Aſiatic and Four principal European Languages.

Engliſh.	French.	Italian.	German.	Sanſcrit.	Perſian.	Chineſe.	Burmha.
Cheſs,	E'checs,	Scacchi,	Schachſpiel,	Chaturanga, Chaturaji,	Shutrang, Shatranj,	Choke Choohongki,	Chit-tharein.
King,	Roi,	Ré,	Koenig,	Raja,	Sháh, Pádſháh,	Choohong, (Generaliſſimo,)	Meng.
Queen,	Dame,	Regina, Dame,	Koenigin, Dame,	Mantrí (A) (Prime Miniſter,)	Vizír, Ferz, Ferzí, (Miniſter,)	Sou, (Counſellor,)	Chekoy. (General.)
Biſhop,	Fou,	Alfino,	Springer,	Haſtí, Pílu, Elephant,	Fíl Pí (Elephant,)	Tchong, (Elephant,)	Chein, (Elephant.)
Knight,	Cavalier,	Cavaliere, Cavallo,	Ritter,	Aíwa, (Horſe,)	Aſp Feres, (Horſe,)	Mái, (Horſe,)	Mhee, (Cavalry)
Caſtle or Rook,	Tour Roi,	Rocco,	Elephant, Roche,	Ratha, (a Car) Nauca, or Roca, (a Ship or Boat,)	Rokh,	Tche, (War Chariot)	Rut'ha, (War Chariot)
Pawn,	Pion,	Pedina, Pedona,	Baur,	Padati, Padica, (Foot Soldier,)	Peadah, Bidck,	Paoo, (Artillery,)	Yein, (Foot Soldiers.)
Check,	E'chec au Roi,	Scaccoral Rè,	Schach,		Sheh, Kiſh, kiſht, B.	Ping, Foot Soldiers,	Kwai.
Checkmate, or mate.	E'chec et mat, Mat.	Scacco Matto,	Schach matt.		Mát, Sheh mát,		Shoombe.

N. B. The Sanſcrit and Perſian Terms in this Table are expreſſed according to *Sir W. Jones's* Syſtem of Orthography. *As. Res. Vol. I.*

A. This piece is not uſed in the game of *Chatúráji*, deſcribed in the preceding paper; but is mentioned in Sanſcrit books as one of the pieces of the *Chaturanga*; the true game of Cheſs.

B. Theſe terms are more generally uſed than thoſe ſtated in page 501, in which, by a typographical error, *ſhah* has been repeated for *ſheh*, its ſynonyme. On the authority of an Arabic dictionary, the term *Kiſt* was mentioned as of Arabic origin. But, on further inquiry, the term uſed for *Check*, appears to be *Kiſh*, for *Kiſht*; for the origin and meaning of which, ſee the Dictionary of MENINSKI, or RICHARDSON.

NOTE *referred to in page* 484, *and Corrections of previous Papers in this Volume, by* H. COLEBROOKE, *Esq.*

The term *(naucá)* which occurs in the passage translated by SIR WILLIAM JONES from the *Bhawishya Purán*, undoubtedly signifies a boat, and has no other acceptation. The four members of an army, as explained in the *Amara cósha*, certainly are elephants, horses, chariots, and infantry. Yet there is no room to suspect a mistake in the translation; on the contrary, the practice of the game called *Chatúráji*, confirms the translation; for a boat, not a chariot, is one of the pieces, and the game is played by four persons with long dice. Another sort of *Chaturanga*, the same with the Persian and the Hindustáni chess, is played by two persons, and without dice. In Bengal, a boat is one of the pieces at this game likewise; but in some parts of India, a camel takes the place of the bishop, and an elephant that of the rook; while the Hindus of the Peninsula (I mean those of *Carnátaca* above the *Ghâts)* preserve, as I am informed, the chariot among the pieces of the game. I find also, in an ancient Treatise of Law, the elephant, horse, and chariot, mentioned as pieces of the game of *Chaturanga*. The substitution of a camel, or of a boat, for the chariot, is probably an innovation; but there is no reason for thence inferring a mistake in the translation, or in the reading, of the passage which SIR WILLIAM JONES extracted from the *Bawishya Purán*.

CORRECTION.

Page 180, Note (3). *Sácambharí* in the modern *Sámbher*, famous for its salt lakes. It is situated at the distance of about thirty miles west of *Jeypúr*.

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